

**WORKS OF
SHUDDHADVAITA-SCHOOL**



❖ Author ❖

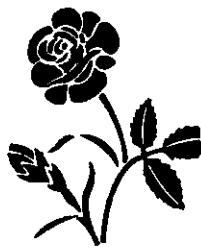
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A Synoptical Survey
of
Some Important works of the Shuddhadvaita
School.



SECTION II

**(WITH SPECIAL REFERENCE TO THE WORKS BY
SHRI VALLABHACHARYA, SHRI VITHALESHJI, SHRI
GOKULNATHJI, SHRI HARIRAIJI, SHRI PURUSHOT-
TAMJI, SHRI GIRADHARJI, SHRI YOGI GOPESHVARAJI,
AND SHRI GATTULALAJI.)**



**TO REALISE GOD, ONE MUST ACQUAINT ONESELF
WITH THE SCRIPTURAL KNOWLEDGE WHICH IS THE
WORD-FORM OF GOD. THOUGH HIMSELF SELFLU-
MINOUS GOD IS REVEALED BEFORE HIS DEVOTEES
ONLY BY THE SCRIPTURAL LITERATURE IMPARTING
KNOWLEDGE OF GOD.**

VALLABHACHARYA.

पुष्टिमागं हरेर्दास्यं धर्मोऽर्थो हरिरेव हि ।
कामो हरेर्दिवृक्षं च मोक्षः कृष्णस्य चेद् ध्रुवम् ॥

श्रीवल्लभाचार्याः ।

IN 'PUSHTI MARGA' RELIGION CONSISTS IN THE SERVICE TO GOD. GOD IS THE WEALTH TO BE ACQUIRED AND GOD SHOULD BE THE OBJECT OF THE STRONG DESIRE. REAL LIBERATION CONSISTS IN LIVING FOR THE GOD IN ALL RESPECTS.

वृथालापक्रियाध्यानं सर्वथैव परित्यजेत् ॥

श्रीवल्लभाचार्याः ।

IDLE TALK, FUTILE ACTION, AND USELESS MENTAL PURSUITS IN ALL RESPECTS SHOULD DEFINITELY BE GIVEN UP.

स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
इन्द्रियादवविनिर्ग्राहः सर्वथा न त्यजेत् त्रयम् ॥

श्रीवल्लभाचार्याः ।

PERFORMANCE OF ONE'S OWN RELIGIOUS DUTY (DHARMA) ACCORDING TO ONE'S CAPACITY, AVOIDANCE OF ANYTHING WHICH IS CONTRARY TO RELIGION, (POWERFUL) RESTRAINT IN ALL RESPECTS OF SENSE-HORSES—THESE THREE SHOULD NEVER BE GIVEN UP.

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SECTION II

WORKS BY SHRI VALLABHACHARYA

"Scholarship is rare, still rarer is the scholarship that enables one to comprehend the spirit of the Vedic lore. Even if it is possible, there is no consistency in the scholar's conduct with the precept. Granted that, even then, the scholar is not cognisant with the way of God-realisation. Let us admit that, such a scholar having the knowledge of God's love, is seen in the world, still his scholarship is conspicuous with the absence of the love for the Lord Krishna. Who else except Shri Vallabhacharya is endowed with all these qualities?"

VITHALESHJI.

Anu-Bhashya: This is a commentary on the Brahma Sutras of Badarayana Vyas. Shamkara, Ramanuja, Shri Kantha, Bhas-kara, Madhva, Nimbarka and others have written commentaries to interpret the philosophy of Badarayana from their own points of view. From his study of the Upanishads and the Brahma-Sutras, Vallabhacharya was convinced that full justice was not done by the above writers in interpreting the Brahmavada of the Upanishadas. He, therefore, wrote a commentary on the Brahma-Sutras to explain the Brahmavada of the Upanishadas.

Name of the Commentary: Originally it was not named as *Anu-Bhashya*. This title, it seems from lack of evidence, was unknown to Sri Vitthaleshaji-Vallabhacharya's son and his successor Purushottamaji who wrote a learned commentary named *Prakasha*, on it. Vitthalesha refers to it as *Tattva-Sutra-Bhashya* in connection with one of the names of Vallabha in the *Sarottama Stotra*. It is referred to by that name for the first time by Giridharaji—the writer of *Vivarana*—commentary on the Anu-Bhashya. There is no trustworthy historical record available to throw light on this question. The title *Anu-Bhashya* is explained in three ways:

(1) 'Anu' (small) is used for this commentary to distinguish it from another big commentary, supposed to have been written by Vallabha. A great deal of controversy raged the Scholars of Shuddhadvaita School about this. One school argues that Vallabha-

charya wrote only one commentary, while the other one (recently discovered) is from the pen of Purushottamaji. The other school of thought, favours the theory of two commentaries by Vallabha.

(2) '*Anu*' is indicative of the size of the soul, for, according to Vallabha, soul is small in size. This commentary dwells upon that particular feature of the Upanishadic philosophy which regards the soul as small and a part of Brahman. This is the peculiar trait of this commentary.

(3) There is the third explanation hazarded by late Shri H.O. Shastri. He thinks the word '*Anu*' conveys the sense of 'word'. As this commentary solely relies upon the word testimony of the Shruties, this name is so given to it.

Authorship: Although generally it is known to have been written by Vallabha, it is a half truth. From internal evidence, it is learnt that Vallabha wrote it up to the Sutra 3-2-34. Purushottamaji has also expressed that opinion in his *Prakasha* commentary on the Sutra 3-2-34. From that part onwards, the remaining portion is written by Sri Vitthaleshji, his worthy son.

Commentaries on the '*Anu-Bhashya*': The following list gives some idea about the popularity of the *Anu-Bhashya* which is commented upon by the scholars of great genius and profound philosophical learning.

(1) *Prakasha* by Purushottamaji (2) *Rashmi* by Yogi Gopeshvara (3) *Vivarna* by Girdharaji (4) *Pradipa* by Iccharama Bhatt (5) *Gudhartha Dipika* by Lalu Bhatta (6) *Vyakhya* by Muralidhara. There have been attempts for abridgements also. They are *Bhava-Prakasika* by Krishnachandra and *Marichika* by Vrajanatha. Purushottamaji and Bhatta Narbherama have made independent efforts in their *Adhikarana-Malas* to bring out the meaning of each *Adhikarana*.

Shridhara Pathak has published a work, which contains the gist of all other commentaries. There are some more commentaries which have not been brought to light, namely, *Ananda Nidhi Mimansa* by Gokula Krishnabhatta, *Anu Bhashya Vivriti* by Vallabha, son of Sri Vitthaleshaji, *Anu-Bhashya Tika* by Ramanarayana, *Brahma Sutartha Karikas* by Shri Devakinandana, *Brahma Sutra Vritti* by Shri Jivanesaji, *Anu Vritti*, *Anu Bhashya Sara*,

Adhikara Samkhya Vichara by late Balakrishna Shastri and his son Kanthamani Shastri.

Anu-Bhashya is translated into Gujarati by Prof. J. G. Shah in two volumes. Late Prof. M. G. Shastri wrote an independent essay in English on *Shankara's Refutation* of the Samkhyas in the Brahma Sutras, based upon *Anu Bhashya*. Late M. T. Telivala's essay 'How far Shamakracharya truly represents the author of B. S. and his learned introduction to some volumes of Rashmi will be of great help to the right study of *Anu Bhashya*.

Divisions of the chapters into the Padas, adhikaranas and the Sutras: The whole work of the Brahma Sutras is divided into 4 chapters, and each chapter into 4 *padas*. Each *pada* again is subdivided into unequal number of *adhikaranas* consisting of unequal number of the sutras. The following analysis will give the idea about the divisions and sub-divisions.

Chapter I

Padas	Adhikaranas	Sutras
1	10	30
2	8	32
3	13	43
4	8	28
	<hr/> 39	<hr/> 133

Chapter II

1	12	37
2	8	45
3	16	53
4	10	22
	<hr/> 46	<hr/> 157

Chapter III

1	8	27
2	11	41
3	25	66
4	9	51
	<hr/> 53	<hr/> 185

Chapter IV

1	6	19
2	7	21
3	5	17
4	5	22
	—	—
	23	79
	—	—

Subject-matter of Brahma Sutras: The first chapter is called *Samsaya*; because its main object is to show that there is harmony among the various descriptions of Brahman known under different names in the Upanishadas. It describes *Brahman* and none else. The second chapter is called *Virodhadyaya*. It is devoted to the refutation of the views of other schools. The third chapter is called *Sadhanadyaya* because it describes the various means and evaluates them for God-realisation. The last one *Faladyaya* deals with the topic of the final goal (*faia*) of souls seeking *Brahman* by a path of knowledge and a path of devotion.

Method of treatment

Discussion of each new point, arising out of main problem begins in a separate *Adhikarana*, which has five parts: (1) *Vishaya* matter to be determined, (2) *Vishesha* objector's point of view (3) *Purvapakshe* presentation of matter from the objector's point of view; (4) *Uttarpakshe* presentation of the case by the author from his point of view; (5) *Sangati* i.e. consistency in and support to the author's view from the texts of the Upanishads and other pertinent scriptures.

Contents:

Chapter I. It has four *padas*, each of them is known as (1) *Karya Pada* (2) *Antaryami Pada* (3) *Upasya Pada* and (4) miscellaneous respectively. The second and the third *padas* are known as *Adheya pada* and *Adhara Pada* also.

The first *pada* opens with the declaration of the writer's aim in this work—investigation into the nature of Brahman. It is followed by three *adhikaranas* with statements that Brahman is the material and the efficient cause of the world and the soul.

The world is the manifestation of the (*Sat*). Existence part and the souls, of the (*Chit*) consciousness part of Brahman. Then, in the fifth *adhikaran* (1-5-11/18), Brahman's *Ananda* (Bliss) aspect is emphasised on the authority of T.U., where it is also designated as *Rasa*. This is also described as *Anandamaya*. Some interpreters take the meaning of *Anandamaya* in the sense of composed of *Ananda* but Vallabha takes it in the sense of full of *Ananda*. *Anandamaya* is a synonym of *Ananda*. In these 2 to 5 *Adhikaranas*, Vallabha, with the author of the *Brahma Sutras*, asserts that Brahman, taught by the *Upanishads*, is (*Sat-Chit-Ananda*) Being, Consciousness and Bliss. In the subsequent portion of this *pada*, he maintains that in some *Upanishads*, although some other words are used instead of *Brahman*, they are significant of *Brahman*. These include *Aditya*, (Sun) *Akash* (Sky), *Prana* (Vital breath), *Jyoti* (Light), *Bhūman*, *Akashara Dham*, etc. These should be understood in the *Upanishads* in the sense of Brahman.

Pada 2: It is intended for the removal of doubts arising from the passages of the *Upanishads*. Some adjectival words indicate their application to the soul, some to the world and some to both. But in this part, it is stated that even they describe *Brahman* and not the soul or the world or both. This part describes *Brahman* as *Adheya* (supportable). Brahman is represented as *Manomaya*, *Hiranamaya*, Enjoyer, as a *Purusha* in the eye, In-dweller, controller, *Vaishvanara* etc. The qualities or powers which are supposed as belonging to the souls, do in reality belong to God. They are expressive of *Brahman's* qualities.

Pada 3: It is known as *Adhara*. It deals with *Brahman* as support. It discusses the question whether the low caste persons are eligible for the knowledge of *Brahman*. The *Shrutis* are not inclined to admit the low caste people to the knowledge of *Brahman*. *Janashruti*, no doubt was admitted to it by *Raikya*, not because he was a low caste man by birth, but because he proved his eligibility by his virtue. He was addressed as *Shudra* because his heart was moved to tears in his earnest desire to know *Brahman*.

Pada 4: It examines the claim of the *Samkhya* to establish its formula that the principles of that school are derived from the *Upanishads*. Their misconceptions are removed and their theory of the causality of *Prakriti* is rendered ineffectual. The

Upanishads teach only Brahman as the cause and not *Prakriti* (matter) as supposed by the Samkhyas. *Prakriti* and *Purushas* are not ultimate principles. They are derivatives of Brahman. Sometimes *Prakriti* is said to be a material cause, but in those cases the word *Prakriti* is used for Brahman.

Chapter II: The object of this chapter is to refute the theories of the rival schools, namely, the Samkhya, the Yoga, the Nyaya, the Vaishashika, the Pancha Ratras, Buddhism and Jainism, and to establish Brahmavada.

Pada 1: For the refutation of the causality of *Prakriti* by the Samkhya the following arguments are advanced.

- (1) *Prakriti* is unconscious. It, therefore, cannot create the world and urge souls into activity.
- (2) Without the conscious principle, the unconscious matter cannot be moved.
- (3) If the *Prakriti's* power of evolving the world out of itself unaided by any other agency is admitted, there will be no end of the world. But the world has an origin and also an end.
- (4) The Samkhyas argue that just as grass eaten by the cows turns into milk, so does *Prakriti* evolve the world out of it. But this argument does not cut ice. In the case of the cow eating grass, the cow is conscious, though grass is unconscious. If grass is not eaten by the cow, the grass itself will not be turned into milk. In the same way, without the conscious principle, the unconscious *Prakriti* is unable to evolve the world.
- (5) It is not true to say that *Prakriti* reveals activity for the enjoyment of the soul. This is against the nature of *Prakriti*.
- (6) Nor can it be maintained that *Prakriti* acts under the influence of *Purusha*. It is like a lame and a blind man, helping each other to reach the destination in their journey. Again, in this supposition one must be the chief one to lead and the other to be led. One cannot say that it is *Purusha*. In that case, it is lending support to the Brahmavada. Nor can one say *Prakriti* is the chief as it has no consciousness (2-1-1 to 2-2-10).

Refutation of the Atomic theory of the Vaishashikas:

The Vaishesikas consider atoms as the material cause of the world. The Nyaya school also accepts this view. They accept God

only as an efficient cause. He is just like a Supra-soul. They think the atoms first combine into *Doyanuka*; then the latter into *Tryanuka* etc. This theory is rejected on the basis of the following reasons:

1. The atoms have no space according to the Vaisheshikas. Their combination into atoms is impossible.
2. The Vaisheshikas believe atoms to be eternal. If this is accepted, then, there will be no dissolution of the world.
3. The supposition, that they have forms, is wrong. If it is so, then they will be ephemeral.
4. It is not accepted by the *Vaidikas*.

Incidentally their *Asat Karyavada* which holds that the effect has no existence, is also refuted. No doubt in some passages of the Upanishadas, the word *Asat* is used: "It was *Asat* before." Here the word *Asat* does not mean Non-existent, but means non-manifest. Before creation Brahman was non-manifest and the world and the souls were not revealed. This does not deny the existence of the world and the souls, prior to their manifestation. They were unrevealed like a folded piece of cloth. When it is unfolded, one knows what it exactly is and its extent, weight and colour etc. *Asat* means unfoldment and not non-existence. The criticism which was levelled against the Samkhya school is applicable to the Vaisheshikas. The Samkhyas hold *Prakriti* as a material cause and the Vaisheshikas hold atoms, as that, but both *Prakriti* and the atoms being unconscious themselves cannot be the material cause. The argument of the Vaisheshikas, that God is the efficient cause that imparts motion to the atoms for combination, is vitiated by the above reasons.

Refutation of the Buddhistic Schools:

The Baudhas reject God. One school accepts ultimate consciousness. It holds the world as unreal and due to ignorance. The author rejects it summarily. He attacks their theories of momentariness and of production of things in the succeeding moment.

1. The Buddhistic theory of non-existence of the world cannot be supported by the Vedic authorities.
2. If the world has no existence, how is it that it comes into our experience? We all experience the world and therefore it must have existence.

3. It cannot be argued that it is unreal like a dream. It is wrong to compare the external objects with dream phenomena. The dream experience is not real, since it is contradicted in the waking state. The experience of the external objects is not gainsaid. It does not change every moment. It leaves its impression in the memory, which when revoked, reveals the experience of the objects in the past.
4. To say that the desires are at the root of worldly misery is wrong. If external objects have no existence, the desires also will not have existence. How can the thing which has no existence become the cause of worldly bondage? (2-2-28 to 2-2-31)

Refutation of the Syadvada of the Jainas:

They hold that all things are relatively real. Their theory is known as *Syadvada*. It is expressed through the doctrine of *Saptabhāgi Nyaya*, which expresses the relativity in seven ways positively and negatively. It says, our positive as well as negative experience must be accepted as relatively real. It is opposed to logic to the law of contraries. One thing cannot be at the same time existing and non-existing. Concepts of 'to be and not to be' are opposed to each other. This school believes that the size of the soul varies according to its body. If this is accepted all the souls will be unequal. It believes in the expansion and contraction of the soul, which cannot be accepted. In that case the souls will be subject to modification (2-2-33 to 2-2-36).

The tenets of the *Panchratra* system are rejected in the Sutras: 2-2-42 to 2-2-44.

Pada 3: It attempts to explain the order in which five elements were created. (2-3-1 to 2-3-14) It then, considers production of Vijnana and Manas. T.U. mentions that order as: *Annamaya*, *Manomaya*, *Pranamaya*, *Vijnanamaya* and *Anandamaya*. Shankara understands these as sheaths (*Koshas* or *Upadhis*), but Vallabha takes them as *Vibhutis* of Brahman, who is *Rasa* (Love) or *Ananda* (Bliss) (2-3-15 to 2-3-16). This part describes the nature and form of souls. Souls are many. They are real. They represent consciousness (*Chit*) aspect of Brahman. They are not productions but emanation from God, like sparks from fire. They are *amshas* (parts) of God and the relation between them and God is that of a part and the whole. They are not knowledge but

knowers (2-3-18). They are atomic and not pervasive (2-3-19 to 2-3-22). Though located in the heart, the soul pervades the whole body like sandal paste applied to one part of the body (2-3-23 to 2-3-28). Souls are doers and not non-doers, as believed by the Samkhya. If souls have not to perform work, why should the Vedas prescribe it as obligatory for all. They are also enjoyers of the fruits of actions (2-3-41). In 2-3-41, it is stated that the doership of the soul really belongs to Brahman and it is transferred to it. In fact, activity of work ultimately belongs to God. It is God who urges souls to do work.

In Padas 1, 2 and 3 the following principles have been propounded: Non-difference of the effect from the cause (II-1-14 to 20), Brahman's integrity is not affected by the world (II-1-26 to 29). The manifold powers of Brahman are stated (II-1-30-31). The world is God's *lila* (II-1-32-33). The order of the creation and absorption of elemental substances is not affected by the creation and absorption of sense organs, mind etc., for, creation and absorption are nothing but God's powers of manifestation and non-manifestation. Birth and death are spoken as of the body only and figuratively of the soul because of its connection with the body, Soul has neither birth nor death (II-3-16 to 17). The soul's dependence on God (II-3-41 to 43) and its relation to Brahman as a part to the whole (II-3-43 to 53) is proved.

Pad 4: It considers the origin and the number of the organs. The organs are seven in number and they are minute in size (II-4-1 to 6). It asserts (II-4-8) that the chief vital breath owes its origin to Brahman. In II-4-9 to 12, it is differentiated from air and the sense-functions. These organs are independent principles and not modifications of the chief breath (II-4-17-19). After the three elements are fashioned by God, the names and forms are given to them by God (II-4-20 to 22).

Chapter III

It is known as *Sadhana-Adhyaya*, dealing with the means of reaching Brahman. The portion dealing with means forms the 4th Pada. Before it is considered, it is necessary once more to have knowledge about the nature of Supreme God which occurs in Pada II.

Pada 1: The following chief points are emphasised here:- The soul's passing out of the body at the time of death, enveloped by subtle material elements (III-1-1 to 7) and clinging to the soul, before re-birth, of residual *karma* determining the nature of the new birth (III-1-8 to 11) are referred to. Some souls after death go to the lunar world and some do not go there. The evil doers go to the world of *Yama* or to the hells. To get a new body, five oblations must be completed, but this rule is not universal. At any rate, the evil doers do not go to the moon-world. The soul on its return from the moon and descending to the world for a new birth resides in succession, in heaven rain, earth, a male, and a female. In the rain it assumes the form of a shower, in the earth of food, in a male of virility and in the woman of the foetal womb (III-1-22 to 27). Through its connection with a male, the soul enters the woman and acquires a new body fit for experiencing the results of past residual *karma*.

Pada 2: The chief problems of this section are dream phenomena and the nature of Supreme Reality.

The question first considered is whether dream experiences are real. The reply is that they are not real. They belong to Illusion. They are only partially true experiences of the wakeful condition. Some dreams are indicative of good or bad results. The human soul, though a part of God, forgets its divinity because of the discretion in it of the qualities of God, namely potentiality, virility, glory, beauty, knowledge and non-attachment. It is this obscuration of the divine qualities due to God's power that has become the cause of its bondage. In order to be free from this bondage, the soul should know the real nature of God.

Nature of God is stated in the Sutras III-2-11 to 21. The Upanishads assert oneness of God. Although, as *Nirakara* and *Sakara*, God is one and these two are the two ways of describing God, the *Sakara* way is positive way of asserting God's form as Divine and the *Nirakara* way is the negative way of asserting absence of worldly form in God. It denies the worldly qualities but asserts its divine qualities. If this meaning is not intended, how can two accounts of opposite character apply to Brahman? There are not two Brahman—one principal (*Nirakara*) and another subsidiary (*Sakara*). God is not formless. He has a form but it is

divine. One cannot define God by the worldly ways. He is indescribable, unthinkable and beyond the power of human speech. Just as the light of the sun is revealed in its rays so God's form is revealed in various forms of the universe. It is manifest as well as non-manifest like the coil of a serpent in a straight and a circular form. In the same way God in the *Sakara* (manifest) as well as in the *Nirakara* (non-manifest) form is the same. He is the Supreme Reality with its dual aspect. He is the ultimate goal. The reward of our actions is to be got from God. So all our means of realisation must be directed towards God.

Pada 3: The main problem here is that God has been described differently in different works, so in what way one should adore God or on what particular aspect the mind must be concentrated. It is said that one has to choose one aspect of God. The different accounts are due to different kinds of experience of the worshipper. These different forms of God known or experienced by worshippers do not imply that Gods are many. In all such experiences, there is only one God. Difference is due to temperament and fitness of the worshippers. Those who are temperamentally fit for action (sacrifice), realise God through God's form of sacrifice; those who are qualified for the path of knowledge, realise God through *Akshara*. In the Puranas, we find different accounts of God's incarnations. A man may choose any incarnation which suits his temperament and realise God. Similarly, there are different accounts of God's *lilas* and aspects, such as loving God, wonderful God, terrific God, etc. A devotee may choose any one of the forms for realisation of God, but once chosen must stick to it. God reveals Himself to the soul in the form it remembers or adores Him. The devotee should fix his mind on Love or Bliss aspect of God. A soul approaching God through devotion has no fear from sins. The fruit of devotion is the attainment of Purushottam and that of knowledge is Moksha through *Akshara*. Devotion is of two kinds: the *Maryada* (dependent upon the scriptures and limited to nine-fold subdivision) and the *Pushti* which is pure love. Devotion of the type of love is the supreme means. It is superior to social love, patriotism and even morality. The laws of *karma* do not apply to a devotee, nor is it incumbent on him to seek knowledge. Through love, he should acquire *sarvatma-bhava*, beholding or experiencing God in all conditions of life.

As for meditation, the meditator should select any form of God and concentrate on it. The devotee experiences God by love alone. The form of God who is the object of the devotee's love is Krishna who is perfect Love and Bliss.

Pada 4: This section discusses the relative importance of action, knowledge and devotion. First of all, Jaimini's view about the superiority of action over knowledge is stated. The following arguments are used by him:

Jaimini's theory of work (3-4-3)

1. Men like Vasishtha, Janak and others, who valued knowledge had performed sacrificial ceremonies.
2. Apastamba Sutra (3-1-1) lays down that a man who has acquired knowledge of Brahman is entitled to perform work.
3. The scriptures strictly prescribe that the *Agnihotra* sacrifices must be performed as long as there is life.

Badarayana's view: (3-4-8 to 25):

1. Superiority of knowledge to action is declared in Brihadaranyaka (4-4-22).
2. Both knowledge and work are emphasised. Just as Janaka resorted to work although he was a *Jnani*, so Shuka renounced work. Examples of both kinds are found in the Upanishads. This means that both have equal value.
3. Action is important but not for Moksha.
4. The recluses are exempted from sacrificial ceremonies.

Badarayana concludes that both are necessary but these disciplines should be subordinated to devotion. The sacrifices have their utility like the service of a horse in reaching destination, but when the destination is reached, the horse is of no use. In the same way, the sacrifices are helpful to acquire devotion by purifying the mind.

From 3-4-35 onwards, the topic of devotion as a means to realisation is considered in relation to action and knowledge, leading to the proposition of superiority of devotion to action and knowledge. Here it is stated that even the *Dharmas* relating to Ashramas should be discarded in favour of devotion.

The fruit of knowledge is Moksha, but that of devotion is enjoyment of God's love. The devotee seeks only God's love and grace by his love for Him.

Chapter IV:

This is called *Faladhyaya* as it deals with the fruit of knowledge and devotion. The fruit of knowledge is *Moksha*, merging of the soul into Brahman, but that of devotion is enjoyment of God's love in the state of union with Him as a separate entity. Here the two kinds of devotion are indicated. One of them is called *Maryada Bhakti*, also known as *Vaidhi* or *Vihita*, and the other called *Pushti*, dependent only upon God's grace. It is also called *Ragatmika* devotion. The *Pushti* devotee does not crush down his desires, but so trains and sublimates them that through them, he wants to enjoy God's love. To him God is all the *Puru-sharthas* of life. God is his Dharma, Wealth, Kama (happiness) and Moksha. In this kind of love, the devotee forgets his worldly associations. He is indifferent to the Vedic asceticism or the Yogic discipline. He lives only for God. He wishes to possess God by his own love and God's grace.

Pada 1: Regarding *Maryada Bhakti*, its repetition is emphasised till the fruit is reached (4-1-12). Power of knowledge, rendering sins ineffective, is referred to in 4-1-13 and 14, but the fruits of *Prarabha Karmas* must be enjoyed. But the *Pushti* devotees are exempted from this. Their *karmas* are annihilated without enjoyment. The *Pushti* devotee acquires a divine body (*Tannavatra*) and enjoys bliss in God's company.

Padas 2 and 3: Development of *Pushti Bhakti* and experience of the *Pushti* devotee is the main topic here. During this experience, the speech, the senses, the mind and vital breath are centred in God exclusively. Similarly experience of the *Maryada Bhakti* is described. The nature of *Pushti Bhakti* is very subtle and indescribable. It can be experienced but cannot be expressed.

Some space here is devoted to the discussion of a *Gnani*, after departure from life, by the path of light, till he reaches *Brahma Loka*.

In IV-3-15-16, the use of symbol for God is discussed and it is emphasised that it should be discarded.

Padm 4: It says that even the souls who have attained Brahman are brought out again, so that they may participate in the bliss of God. The soul gets the new body fit for enjoyment of God's love. Jaimini is of opinion that the enjoyment of the soul is with Brahman who is Being, Consciousness and Bliss and Audolmy thinks that it is with Brahman who is consciousness only but Badarayan believes that the enjoyment of the soul is with love or Bliss form of God, enveloped by divine body. This enjoyment is not due to the soul's power but due to God's possession of the soul. Just as a lamp gives light to the oil drenched wick, so does God make the soul fit for enjoyment. In this state the soul acquires likeness with God except the power of creation. Finally it is stated that neither the *Gnanis* nor the devotees come back to this world, after they have reached their respective goals which is *Moksha* in the case of the *Gnanis* and the enjoyment of God's love in the case of the *Pushti Bhakta*.

Tattva Dipa Nibandha: This is an independent work of Vallabhacharya having three parts—Part I known as *Shastrartha*, Part II as *Sarva Nirnaya* and Part III as *Bhagavatartha Prakarana*. The first part is intended to expound philosophy of the Gita, the second to discuss and explain relative importance of the various Religious schools among the Hindus and emphasise the importance of Devotion as a means to God—Realisation. The third part analyses the ideas of each book group, divisions of chapters and of individual chapters. These three works taken together form one compendium.

The work is written in the Karika form and it is explained by a commentary-Prakasha written by Vallabhacharya himself.

Tattva Dipa Nibandha: Part I. It has in all 104 Karikas. It deals with the problems considered in the Gita. It is called *Shastrartha*. The meaning of the Shastra, here, is the Gita.

Commentaries available

1. Avarana Bhanga by Purushottamji.
2. Yojana by Lalu Bhatta.
3. Sat Sneh Bhajan by Pandit Gattulala. (Incomplete).
4. Tippani.

Contents: In the beginning having offered salutation to Lord Krishna, the author tells us that the work is meant for the

devotees of *Sattvika* class whose hearts and minds are pure and whose goal is Salvation. For devotional life, knowledge about God from the scriptures is necessary. As the Gita contains the essence of all the scriptures, and is very popular, he selects that work and attempts to expound it. (1-4)

God is known variously as *Brahman* in the Upanishadas, as *Paramatman* in the *Smritis*.

For the knowledge of God, the world and the souls, the only authority is the scriptures which according to Vallabhacharya, are the Vedas, the Gita, the Brahmasutras and the Bhagavata. Other Shastras such as Jaiminis Purva Mimansa, and the Smriti works, other Puranas and the epics are also authoritative if they are in consonance with the first four. The Proofs of knowledge are not to be trusted. The reasons for that are given in Chapter II. Only the scriptures are free from uncertainty. Among the four scriptures mentioned above the Gita is valuable, the B.S. more than the Gita, and the Bhagavata is the most valuable. Each succeeding testimony is meant to remove doubts arising from each preceding testimony. These four scriptures taken collectively are called *Prasthan Chatushtay*. (6 to 10).

The entire Veda consists of two parts (1) the Purvakanda comprising the Samhita and the Brahmanas, and (2) the Uttara Kanda—comprising of the Aranyakas and the Upanishadas. The first describes God as sacrifice, God's power of action and the second as Brahman, and in the Bhagavata as Lord Krishna. In other Puranas God is described under various names.

For Moksha *Sattvika* knowledge should be acquired but for union with God devotion to Lord Krishna should be offered. (11 to 16).

Marks of Knowledge, action and Devotion:

Realising God in all the forms is true knowledge. Placidity of mind, mark of true action and being in the Grace of God is the mark of true devotion. The scriptures mention the above three means but an aspirant of religious life adopts means for which he is temperamentally fit.

All these means are good in their own ways, but in this Kali Age no other means except Devotion is reliable for God-realisation.

Those who have studied the scriptures with an unbiassed mind respect devotion alone but those who are intoxicated by pride of learning do not resort to it. (S)..22.

Nature of the World:

In the first place one must know the nature of the world which is through ignorance mistaken for Samsara, the state of worldly bondage. There are various theories on the nature of the world. The Samkhyas think Prakriti as the material cause of the world, the Vaisheshikas the atoms, materialists think it self-existent. To Bauddhas it is due to ignorance. All these views are erroneous and hostile to the Vedas. Even Shamkara has erred in making Maya conditioned Ishvara as a material cause, and not Brahman who is an ultimate Reality. He considers the world as unreal. Vallabha says the world is God's work and hence real. It should be differentiated from Samsara which is due to the ignorance of the soul. The withdrawal of the world depends upon God's own will and the removal of the Samsara on the efforts of the soul by knowledge and devotion. (2-3-24)

The world is created by God using Maya—His own power as an instrument.

Nature of Brahman:

Brahman is the supreme Reality or God. It is all pervasive. It is *Sakara*, having its form Divine. It is immanent and at the same time transcendental. It has infinite forms. Though appearing as divided into various forms, it is indivisible. The world and the souls are emanations from the Being and Consciousness-aspects of Brahman. The world represents only Being without consciousness and Bliss, the souls, Being and consciousness without bliss. Akshara has being, consciousness and bliss but the last only in a limited measure. Purushottama or Supreme God is perfect Bliss. As Bliss has been not manifested in the world and the souls they are formless.

Vidya and Avidya (Knowledge and Ignorance):

These two are the powers of God due to Maya and they operate upon the souls by the will of God. Under their impact the soul experiences happiness or misery.

Avidya has five forms by which it influences the soul and leads it away from the path of devotion. They are—mistaking body

and the organs, the vital breath and internal organ for the soul, and forgetfulness of the real nature of the soul, that it is the Amsha of God. Result of the operation of Avidya is worldly-bondage for the soul. Avidya keeps the soul away from God, but through Vidya, it can unite with God. It reminds the soul of its relation with God and the means it should adopt for union with God. It makes the soul liberated in its life time (*Jivanmukta*). The superimpositions of the soul on body, organs and vital breath are removed. The body, the organs and the vital breath do function, but they are not mistaken for those of the soul.

Besides the knowledge-way indicated above, the superimposition can be removed by the divine nature of the organs through service of God or *Asanya*.

Acquiring essence of Brahman or God-state, known as *Sayujya* is to be had only through the service of God (31-35).

Creation:

There are six kinds of creations mentioned in Chapter II. (1) by God Himself (2) by Purusha (3) by Vasudev (4) for Pushti souls (5) by Illusion (6) by evolution.

Definition of Devotion

Devotion is most inviolable and supreme love for God, preceded by knowledge of God's greatness. Moksha is to be got only by this. (42)

Description of God:

God is one with having many forms. He is devoid of all fruits, and is possessed of endless flawless qualities in perfection. He is self-dependent, destitute of the qualities of unconscious body and All Bliss. His body is Divine and full of Bliss. He is free from three kinds of differences. (1) inherent in oneself as different parts, hands feet etc. in the body, belonging to the same class, (2) as one tree to the trees of its class and (3) those differentiating from others, as one tree from another or another kind. In all forms Brahman is one (43-44).

Moksha is got only by grace of God. Some times it is got by pilgrimage to a holy place, but even there grace of God is the only cause. Hence for Moksha it is necessary to resort to God and be devoted to Him leaving aside all other means (47-49).

Moksha means the God-state of Bliss during realisation of God. In that state the soul becomes conscious only of the bliss of God, forgetting its association with the body, the organs etc. The body and the organs do remain with their worldly nature. It is not necessary to renounce the world for liberation. One can get it even as a house-holder through devotion.

The Bhagavata describes various ways of God realisation through devotion. One wishing to realise God should have trust in the Bhagavata. For this the intellect must be purified by the study of the Bhagavata, disregarding all other means except devotion.

Nature of the Soul:

The soul is infinitesimally small. Its chief attribute is consciousness. It pervades the whole body though located in the heart like scent of sandal paste, applied only to a small part of the body. It is not pervasive. However when in the state of Brahmanand in union with God, it acquires likeness with God, it is said to be pervasive, but it is not so because it is not the nature of soul, but because of God's association and possession of it. By itself it is small, less than one hundredth part of the end of hair. The soul's light of consciousness cannot be known by the organs. It can be known only by the mind controlled by Yoga-practice during meditation, by knowledge or by favour of God.

Some times, it is described as a reflection or as phenomenal appearance of God. This is because God's joy-form is not manifested in the soul-state. In reality it is neither a reflection nor an appearance, but as real as God.

Those who assert that the soul is a reflection of God into Maya (Illusion) or Avidya (Nescience) are leading men astray from the path of devotion. Their theory has no support from the scriptures, nor can it be proved logically. If the soul is a reflection of formless Brahman as believed by the Mayavadins how can there be a reflection of a formless object into the mirror? If Maya is mirror then it being impure, how can it reflect an object? The Mayavadins believe that Brahman and Maya are both beginningless and pervasive. If they are both beginningless then one must reject the theory of absolute nondualism of Brahman as there are two principles at the back of creative activity. If both are pervasive how can there be any reflection and whose reflec-

tion in whom? There must be some space between the two. Sponsors of Maya theory consider Maya as a veil covering Brahman. If so, how can it produce reflection. Thus the Maya theory is untenable. Similarly the phenomenality of the soul cannot be accepted. It is as real as God. It is an *Amsha* of God. The soul is able to realise God only through devotion. Penance, knowledge etc. have been mentioned as means, but they do not teach the real truth about realisation of God (53-64).

Brahman:

Brahman's form consists of Being, consciousness and joy. It is omnipotent, omnipresent and omniscient. It is independent and eternal and destitute of worldly qualities. It is the support of all beings and controller of Maya. Its form is joy.

God is the Lord of Prakriti (matter) and Purushas (soul). It is every where and in all relations. Though immanent in the world, it is transcendental. No theory can comprehend Him. Nothing can describe Him. It has multifarious forms. He reveals Himself into endless forms, each of which expresses His particular quality or power. He is a substratum of opposite qualities. Though it is static yet dynamic. He cannot be known by any of the worldly ways. He possesses two powers (1) Avirbhava by which He manifests the world and the souls and (2) Tirobhava by which He draws them back into Him. He is to be realised by the devotees by His Grace or Will. (65-75)

He is not open to the charge of partiality and ruthlessness since, He himself is the creator of the differences in the situations and conditions in the world, for His own pleasure. He has fixed the rules for the conduct of the souls and the fruits of their actions. Considered all actions by souls as due to the Will of God, the question of partiality or ruthlessness does not arise or considered as actions of the souls, God is not responsible for their happiness or misery because God has given these souls a code of conduct by which they have to abide. If they violate it, they must suffer the consequences. Either way the responsibility in the matter of the happiness or misery of the souls does not lie upon God. (76-77)

The world and its cause:

The Mayavadins suppose the Maya-conditioned Brahman as

the cause of the world and the world is unreal. But this is wrong. The Maya theory has no support in the scriptures. The word Maya is absent in the Upanishadas except in Shvetashvatara, where it is used in the sense of the Power of God. In the Puranas no doubt Maya in the sense of illusion is mentioned but it is for the reason to make persons shun worldly attachments, and be devoted to God. No body can say that the world is unreal, since it can be seen by one's own eyes. If it is argued that unreality of the world is indicated in the *Vacharambhana Vakya* of the Upanishad, it should be noted that the context does not convey the sense of unreality, but only of non-difference between the world and Brahman. Their differences are due to speech. The Shrutis declaring Brahman as a creator, should not be considered as exception. The Shrutis do not recognise two Gods. There is only one God who is a creator of the world also. God being one, His personal and Impersonal forms are equally real. It is incorrect to say that the impersonal Brahman is real, and the Personal unreal, as supposed by the Mayavadins. But personality and impersonality both belong to Him, to one God, only viewed differently. The Gita in XVI-8 denounces persons believing the world, to be unreal as demons. (78-90). The world is not unreal but the intellect which it cognises as unreal is false. The view of the Samkhya, rejecting Brahman and accepting Prakriti as a material cause, is not correct. The Yoga school admits God only for the purpose of meditation, and so stands on a weak ground. Its non-acceptance of God as a material cause of the world is opposed to the scriptures (91-94).

For Moksha or Asceticism: Knowledge, penance, mental control and love, either collectively or separately are good as means. But love expressed through the service of God is the best means. Love alone or love with knowledge is conducive to Moksha. All other means are inferior. This is the meaning not only of the Gita but of all the scriptures including the Vedas, Ramayana, Mahabharata, Pancharatra, Brahma Sutras and others (94-104).

Tattvartha Dipa Nibandha (Part II) Sarva Nirnaya:

Praman Section

In the first part, he deals with the *Gita* philosophy. It consists of 329 Karikas with the undermentioned commentaries.

(1) *Prakasha* by Vallabhacharya (2) *Avarana Bhanga* by

Purushottamaji, (3) Satsnehabhajan by Gattulala (4) Yojana by Lalu Bhatta and (5) Tippani.

It is divided into four parts (1) *Pramana* (authority) (2) *Prameya* (knowable) (3) *Sadhana* (means) (4) *Fala* (fruit or goal).

The Vedas consist of two parts (1) The Samhita and the Brahmanas and (2) The Aranyaks and the Upanishadas. The first part deals with sacrifice or action aspect of God and the second with knowledge aspect of God. Action and knowledge are the two powers or forms of God. Action and knowledge are not antagonists to, but complementary to each other as aids to each other. Sacrifice needs knowledge and knowledge needs sacrifice. Samkar rejects the sacrifice and accepts only knowledge part of the Vedas. Jaimini accepts only the sacrifice, Ramanuja accepts both, Vallabha also accepts them both and reconciles them as to how they should be used as aids to devotion for the service of God.

Sacrifice: Sacrifice is the form of God. There are five kinds of sacrifices—the *Agnihotra*, the *Darsa-purnamasa*, the *Pasu*, the *Chaturmasyas* and the *Soma* out of which the first four are to be performed daily, monthly, six monthly and annually respectively, and the last one independently. These have also two other divisions called *Prakriti* or *Nitya* and *Vikriti* or *Kamyas*. These sacrifices must be performed strictly in accordance with the injunctions of the Vedas.

Not only the sacrifices, but also their accessories constitute the form of God. Their fruit is temporary heavenly happiness in its lower sense, and spiritual happiness in its higher sense. Heavenly happiness lasts till the stock of merits is exhausted. Spiritual happiness is the result of the development or perfection of Sattva Guna. All men seek happiness. Some religious minded men seek heavenly happiness but it is not pure and eternal. It is mixed with pain. Moksha alone is free from pain. So it should be preferred.

There are three kinds of souls—Godly, human and demonical. They interpret the Vedas and make use of the Vedic teaching in their own ways.

Those who desire heavenly happiness should perform sacrifices strictly in accordance with Vedic rules, but they should know that after their stock of merits is exhausted, they come back to the

world. If they do not desire rebirth then they should betake to knowledge.

Even the materials used in a sacrifice manifest God's form. The sacrifices however should be performed for liberation or spiritual happiness (1-32).

Smritis: They are the works of the sages of latter times. They are the attempts to conserve Vedic knowledge preserved in the memory of the sages. Their value is inferior. They have protective value and can be compared with houses that afford protection to their dwellers against heat, cold and the rains. The Smritis protect us against all evils. They dwell upon Dharma and explain its nature and utility. They give Dharma a local colour and so there are many Smritis—differing sometimes from each other on important matters. Each Smriti is to be understood, with reference to a particular place and the circumstances. Their truths are not eternal.

Dharma according to the Smritis is of five fold nature, consisting of performance of the ceremonies connected with 16 *Samskaras*. viz. *Sandhya*, *Shraddha*, *Paka*, *Yajna* (*Dwa Yajna*), *Rajsi Yajna*, *Pitri Yajna*, *Manusya Yajna* and *Bhuta Yajna* i.e. sacrifice to Gods, Sages, ancestors, men, and other beings and *Prayaschita* (Repentance for the offences committed).

The Kalpa Sutras which are though compositions of the sages should be regarded as of mixed character of Vedas and the Smritis. The *Grihya* Karmas, however, should be included in the Smritis.

They are compared with the furniture kept in the house for physical and mental comforts. If the Smritis give protection against hostile external forces of Time, the Puranas give true happiness and peace to the soul.

The Puranas:

The accounts in these Puranas differ but it is because, they are intended for men of particular temperaments. The teaching of the Puranas is of universal nature. The Vedas are meant only for the intelligent class, and only for male members who belong to the higher strata of society, the Mahabharata is intended for women and persons of low class, but the Puranas are meant for all types of men and women.

Of all the Puranas the Bhagavata is of the highest spiritual value. Its aim is not only Moksha but also God-realisation through devotion. It was composed by Vyasa, after his compilation of the Mahabharata and the Brahma Sutras, which having failed in giving him internal peace, he had an urge from God in response of which he compiled it. He felt that, in the Kali Age, men's minds were prone to neglect religion due to impurities of time, place, the materials, holy formula, initiators of the religious rites and persons entrusted with their performance. It is not the age for ritualistic performance of the Vedas, nor favourable for knowledge and asceticism. He found devotional life as proper for men and women of Kali Age. The relation between the Vedas and the Smritis is that of the object and its reflection in the mirror. Generally the mirror reflects the object as it is, yet, there is a difference between the object and its reflection. Our purpose is served by the object and not by a reflection. The Smritis cannot be good guides in all the cases. Their teachings have no permanent value. They fluctuate from time to time, according to local requirements.

They are 18 in number divided principally into three groups—each group consisting of 6 Puranas, designated according to three Deities—Brahma (Creator) Vishnu (Preserver) and Shiva (Destroyer of the world) or according to three gunas of nature—*Sattva* (goodness, knowledge, peace etc.) *Rajas* (Action, Restlessness etc.) and *Tamas* (Inertia). The first group is intended for introvert types, the second for extrovert and the third for the idiotics. The aim of the Puranas is to put the knowledge of the Vedas within reach of men and women of all types and all classes in a simplified and poetical form.

If the Shritis and Smritis are the eyes of Dharma, the Puranas constitute the heart. So to teach people faith in God and belief in devotion, he composed the Bhagavata. It was the Dharma not of the brain, but of the heart. It did not need supreme intellect but purest heart and love for God. (33-71)

Six Vedangas:

Shiksha dealing with Science of Pronunciation *Kalpa* on rituals, *Nirukta* on etymology and the meanings of the Vedas, *Chhandas* on prosody, *Vyakarana*, on grammar and *Jyotish* on Astrology—these six independent works on the Vedas are known as the Auxiliaries.

liaries or the *Angas*. They are written in aphoristic style. Each one of them deals with a particular aspect of the Vedas, the aim being to clarify and systematise the Vedic learning. By these works the form and spirit of the Vedic learning are preserved, for the guidance of the students of the Vedas in future. Besides the above works there are four works known as *Upavedas* namely—The *Ayurvedas* (Science of life) *Dhanush Veda* (Science of Missiles), *Gandharva Veda* (Science of Music), *Sthapatya Veda* (Science of Architecture). Each one of these has practical utility in the society. Similarly works known as *Dharma Shastras*, (Sciences of Dharma) *Artha Shastra* (Science of Wealth) *Kama Shastra* (Science of happiness) and *Moksa Shastras* (Sciences relating to Moksa) which are the works of the sages of later times, have also their use in the interests of the society and also of the individuals which will create the ideal society with men equipped with high intelligence, robust and healthy bodies, loving nature and ultimate motives, and specifically inclined to devotional life—whose goal is God-realisation. The works of the *Samkhya Yoga*, *Nyaya* and *Vaisheshika* systems and of others, which lead men astray from God, should be avoided. Even poetical compositions which may be beautiful in their style and language, must be avoided as poison, if they have baleful influence on the soul. They are like rotten souls in fine bodies. They urge men to seek worldly pleasures and turn away from God. Of course the works like the *Mahabharata* and *Ramayana* are exceptions. In short all works which make men turn to God, are to be accepted as *Pramanas*. (72-83)

Prameya Section:

This section deals with the knowledge principles. Really speaking God alone is knowable. He is both qualified and non-qualified. He reveals Himself as qualities and actions. All the changes such as origination, existence, augmentation, decline, decrease and extinction are due to God's will. There are 28 knowable elements—as shown in chapter II. God has three different forms—one endowed with the power of action known in a Sacrificial form, the other endowed with power of knowledge, known as Brahman, and the third endowed with both—Work and Knowledge. The earlier part of the Vedas describes the action form, the latter part of the Vedas describes knowledge form of Brahman

The Gita and the Bhagavata teach work and knowledge both and in addition to the above love for God. God as sacrifice is to be attained by the performance of sacrificial ceremonies and as Brahman by knowledge, and God as Love by devotion which is love plus service.

The above 28 elements are of three kinds—physical, spiritual and divine. The world and the souls are manifested from God's Akshara-form, by His Will with the aid of Maya. His divine power Maya-Prakriti (World) and Purushas (souls) have been manifested from Akshara. Besides Akshara-form, God reveals, for the purpose of creation, time, action and nature. Akshara, Time work and nature are not to be included in the list of the Tattvas, because they do not constitute the causal form of God. The 28 (Tattvas) elements constitute effect (Karya) forms of God. They are universal (Samashti) and individual (Vyashti). They are physical as world and all inanimate objects, spiritual as souls, and transcendental as Akshara. Ultimate cause of all these diverse forms is God. It is God in every state and every activity—creative or destructive. God's power of manifestation and non-manifestation is at work respectively. Every change is due to God's will. The rise or fall of the individuals or of nations, is to be attributed to God's Will. The world is a theatre, where God enacts His own drama Himself playing the roles of various characters, for His pleasure. He is in all conditions of existence of things and non-existence, in the past and in the future. It is God's Hide and Seek play in the existence and non-existence of things. He becomes revealed in things having existence and hides Himself in things, not having existence. The world is the revelation of His existence aspect, the souls of the consciousness aspect. The Akshara represents Existence, consciousness plus finite Bliss. But Supreme God is perfect Bliss. He is called Krishna.

Akshara is to be attained by souls by means of knowledge. It is eternal (*Nitya*) and temporary (*Karya*). Eternal knowledge is revealed through God's grace, but it is not to be had by one's efforts. The second kind of knowledge is got by one's efforts.

The devotee's goal is to realise God who is higher than Akshara and enjoy His love, by his own love. (84-154). All modes of expressions which refer to existence or non-existence of the thing
V-26

are in fact, indicative of God's power of revelation and non revelation, respectively. Not only clay and jar are real, but their so called existence is also real. All objects having names and forms are real. The form of an object enables one to cognise the object by its shape as a substance, its qualities and activities produced by it. The cognition of the names depends upon words, and letters composing the words, their inherent power and their connection in the sentence. Just as God has revealed His particular quality in the objects, so also God has revealed his power of sense in the words. In all there are three powers of senses in the words. Primary, Indicative and suggestive. Word being form of God, it possesses the power of sense by the Will of God. It is due to God's will, why a particular word in a particular context should convey particular meaning. Like the object-universe the word-universe, is real. Although we ordinarily understand the meaning of the words with the aid of grammar and lexicon, they are the instruments of God. All the scriptures and Literature constitute the word form of God. By its aid, the souls endeavour to free themselves from worldly bondage. The object universe is the cause of bondage and the word universe (the scriptures) is the cause of freedom. God enjoys His pleasure by these two universes, which exist in the world. Avidya, Prakriti and Maya are the three powers of God, Avidya belonging to the soul, Prakriti to Akshara and Maya to Krishna (Supreme God). The soul belongs to God, but having been separated from God, forgets its relation to God, on account of ignorance (Avidya), but by true knowledge, this ignorance is removed. Knowledge is of two kinds—eternal (*Nitya*) and non-eternal (*Karya*). The latter arises from the development of the Sattvika intelligence. But this knowledge is of determinate nature. It makes one comprehend Reality, not as one, but as revealed in differences. It is of analytical and divided nature and the knowledge got through organs external or internal is defective and fluctuating, and is easily vitiated; but the knowledge form (scriptures) is for ever the same. The scriptures reveal that only knowable principle is God. Even in the diversities of objects, it is God alone in them, who is to be known. The object-jar is not to be known as something separate from God; but as one revealing God. So the jar is to be cognised not in its jar form but God form. This is what we learn from the scriptures. It informs that God is one. All

beings, conscious or unconscious in all conditions and situations, are expressive of God's Reality. This means that Reality is one and not many (83-184).

Sadhana Section: This section deals with means of religious life. Man's duties are of three kinds. His duties unto himself as an individual, duties unto society, and duty unto God. As he lives in the society, he must perform his duties unto the society. The duties of the class to which he belongs are social duties. Just as the origin of the world and the souls is due to the Will of God, so the origin of the classes and orders of life and their duties are due to the Will of God. After the separation of the souls, God gave them birth in a particular body and in a particular class with obligatory duties of that class. In all there are four classes—the Brahmanas, the Kshatriyas, the Vaisyas and the Shudras, which are based on the qualities of nature viz. Sattva, Rajas and Tamas and actions under their impact. Each man should strictly follow the duties belonging to his class. He should eke out his livelihood by avocation of his caste. A man's class is not determined by his birth, but by his qualities and actions. Similarly a man has specific duties for each particular order of life. In the first stage of life he is to equip himself with knowledge necessary for his duties, in the second stage of life as a householder. Having carried out family burden and procreated children, he should at the age of fifty, retire from active life and devote his life to the public good and practise religious discipline and in the last stage he should completely renounce the world and engage his mind in contemplation of God. These duties of the classes or of orders of life (*Asrama Dharmas*) have their ultimate end of realising God. They are intended to purify the mind so that one can offer devotion to God. These duties are to be regarded as duties unto God. They are fixed by God for the uplift of each man belonging to a particular category according to his innate tendencies and temperament. If these duties do not lead to the path of devotion they are of no use. If they interfere with devotion they should be at once discarded.

Means for the Individual's Spirituality:

Action, Knowledge, Austerity and Mind-control are some of the means prescribed in the scriptures. Knowledge of other systems

of Philosophy is not upto the mark as shown in chapter II of Section I.

Section on Devotion:

Knowledge develops spirituality in man, but devotion makes him fit for God-realisation. It is the best among the means taught by the scriptures. It is the Dharma which the soul owes unto God without which it cannot be united with God. It is both a means and an end. Devotion of Nine fold kind consisting of hearing, reciting and remembering qualities of God, salutations, falling prostrate before the idol, worshipping, servitude, friendliness and dedication has a value as a means. Devotion of the type of love is not a means but an end in itself. Its goal is not salvation like the devotion of nine fold nature but love of God. It seeks God's love and grace by its love. Apart from enjoyment of God's love which is blessed to have by God's grace, it has no desire. But this devotion is not a blind emotion. In the beginning, it is intellectual love following knowledge of God's greatness from the study of the scriptures. It is not a temporary emotion but the deepest, firmest, and strongest kind of love triumphing over all other earthly loves.

In the Kali Age, devotion alone is the safest means as shown in chapters II & III of section I. There is no fear of fall or degradation in the path of devotion. If it succumbs to degradation it is only temporary in the form of a birth in low caste, but soon, it has redemption.

A true devotee is very rare. A devotee is free from pride and all sense of honour or disgrace. True devotion does not depend upon one's efforts. One does not get it by seeking it. It depends upon grace of God. Still it has to pass through some preliminary disciplines. Hearing, reciting and remembering God's praises, meditating upon God's Lilas, daily recital of the Bhagawata, contact with other devotees, service of God's idol and resorting to a peceptor who himself is a devotee of Krishna and is free from ambition and possesses spotless character and not only respects the Bhagawata but pores over it and ponders upon the Lilas of God depicted in it. Besides, he should cultivate power of tolerance, make contentment his virtue, and develop asceticism or indifference to the worldly possessions. When the soul passes through

these preliminary disciplines, all its impurities are washed away and he becomes pure gold, fit to be fashioned into an ornament fit for the necklace of God i.e. it will acquire fitness for enjoyment of God's love. (209-255)

Section on Action: Different kinds of actions and their fruits are mentioned in this section. According to three qualities of Prakriti, there are three kinds of action and their subdivisions are shown in Chapter II and III of Section I. the *sattvika* actions secure heavenly happiness, but when the stock of merits gets exhausted there is a fall. Persons performing Vedic rituals are subject to rebirth. Those wishing for liberation, must betake to knowledge. However, the Vedic rituals have their utility. They tend to purify mind, which is necessary for knowledge and even for devotion. But they should be done without any desires. Those schools such as those of the Samkhya, Yoga., Buddhists, the Jainas and the Shaktas (worshippers of Shakti-goddesses) which condemn the Vedic rituals must be utterly ignored. These are eni-mical to the Vedas. The Vedas have to be respected but even the learned fail to grasp the spirit of the Vedic teaching. They only adhere to their letter. Conformity to the Vedas is absolutely necessary but it should be well remembered that the rituals taught by the Vedas are intended as aids to knowledge and devotion. It is the law of action that a man has to reap fruit for his work,-hap-piness or misery. But if a man does his work without desires and as dedication to God, the law of work does not apply to him. This is possible only by knowledge and devotion.

Section on Knowledge: This forms the last portion of this work. It explains the efficacy of knowledge. It is a means, no doubt good for spirituality, but compared with devotion it is inferior. Like Action,* it suffers from certain drawbacks. It is

*Nine kinds of Actions and their fruits:

Sattvika	—	Sattvika	—	Heavenly happiness
„	Rajas-		Happiness	on Mount Meru
„	Tamas-		Happiness	in the internal world
Rajas	Sattvika-		Happiness	in the world of demons
Rajas	Rajas-		Happiness	in the Moon world
Rajas	Tamas-		Happiness	in the world of Yakshas (Semi Gods)
Tamas	Sattvika-		Happiness	In the world of the Manes
Tamas	Rajas-		Happiness	in the world of the spirits
Tamas	Tamas-		Happiness	in the world of the snakes

human nature to seek happiness and avoid misery. Desire and love are incentives to happiness and hate and anger to misery. Ambition and infatuation are responsible for both happiness and misery. True knowledge is needed to regulate our passions, so that real happiness can be achieved and misery averted. So called worldly happiness is not true. It is temporary and mixed with misery. It cannot give peace and calmness to mind. Knowledge and devotion are the real ways to true happiness.

But it is not the verbal knowledge of the Upanishadic sentences like 'Thou art That, (*Tat Tvamasi*). There are three kinds of knowledge Direct, Indirect and Impersonal. Verbal knowledge is not direct as shown in Chapter II.

At most it can chase away grief but cannot free him from diseases and death. Again knowledge (*Vidya*) and Ignorance (*Avidya*) are the powers of God of opposite natures, one sublating the other. When knowledge is powerful, ignorance becomes powerless only for some time, but again ignorance becomes powerful and knowledge becomes powerless. Just as experiences of dream and waking state are opposed to each other, each is active at its own time, knowledge and ignorance both are active at their own times. So one cannot have complete knowledge. Perfection in knowledge is simply an ideal and not a practical reality. It is not within a man's reach. It means knowledge of Brahman, and not the knowledge of the self. When a man gets the knowledge of Brahman, he cognises God everywhere, and forgets the world. Such knowledge is not possible, unless ignorance is removed. But ignorance is due to the operation of *Maya*. So unless *Maya* is controlled, ignorance cannot be removed. To control and conquer *Maya*, devotion is the only way. One should therefore surrender oneself to God and love Him. By this way not only a seeker of God will be free from misery, but will get permanent happiness in the form of enjoying God's love, and grace. Path of devotion does not require any means like rituals, knowledge, control of mind, penance, fasts, etc. It is a fearless path. It is supreme love for God-Krishna alone which is the real way for realisation of God. Ideal of life, according to Vallabhacharya, is Love for God. Vallabha after considering the views of other schools, expresses his opinion that their ideals are

not practicable in this age. Men are too busy with other occupations and cannot find convenient conditions to achieve these ideals. Again these ideals are not only unrealisable due to weakness of human nature, but are also not helpful in securing happiness and quietism of a permanent character. In his opinion, Love for God, known as devotion, is not only a safe antedote against all ills, but a positive remedy to restore soul to its perfect health so that it can acquire fitness to be in the company of God in its individual character and enjoy His Love.

Here ends the second part of the Tattva Dipa Nibandha.

Bhagavatartha-Prakarana: This explains the philosophy of the Bhagavata, which Vallabha regards as the most authentic work on knowledge of God. Krishna who is described in the T.U. as Ananda (Bliss), Anandamaya or Rasa (Love) is Supreme Brahman, higher than Akshara or Brahman. The world and the souls are manifested from Akshara by His Will for His Lila or sport. The Vedas give general knowledge of Brahman and the means to attain it. The Gita differentiates Akshara from Purushottama and teaches devotion with selfless work and knowledge as a means for the attainment of Purushottama. But the Bhagavata describes only the Bliss or Love-form of God and His Lilas (sports) so that persons desirous of emancipation may learn about God's greatness, and turn to God. The Bhagavata is intended only for souls who seek God by the path of devotion and love dissociating themselves completely from worldly life.

The Bhagavata is a work in 12 books and 360 chapters composed by Badarayana Vyas—author of the Brahma Sutras in a poetic form. It is both religious and philosophical. Its philosophy is very hard to understand for ordinary readers. Vallabhacharya has made two separate attempts to explain it by the compilation of the *Bhagavatartha Prakarana* and the other *Subodhini* commentary. The Bhagavarta explains the meaning of the Bhagavata in four ways with reference to (1) Central teaching of the whole work (2) general meaning of each book (3) the purpose of each Prakaran—a group of chapters and (4) the idea of each chapter. In *Subodhini*, he explains the text verse by verse with reference to its words and letters. It is said that another commentary known as *Sukshama Tika* was also written by Vallabha on the Bhagavata,

but only a fragment has been discovered. Subodhini commentary is available only on Books I, II, III, X and a small part of XI.

The Bhagavatartha Nibandha is written in the form of Karikas on all the books with Prakasha commentary by Vallabhacharya upto 33rd Karika of BK IV. His son Vitthalesha wrote Prakasha further upto the end of Book V. The remaining portion of the commentary under the name of *Nibandha Yojana* was written by Purushottamaji.

Commentaries: The following commentaries exist on this monumental work.

1. Avarana bhanga by Purushottamaji.
2. Tippani by Kalyanraji (Unpublished)
3. Nibandha Yojana—by Lalu Bhatta.
4. Prakaran Vibhaga by Ghansyama Bhatta.
5. Adhyayatha—Gokulrai Bhatta.

The Aim of the Bhagavata is to describe the *lilas* of God Krishna who is perfection of Bliss and Love.

The work is divided into 12 books each describing particular *lila* or play of God, which begins from book III and ends in XII. The whole work establishes the following propositions: (1) Krishna who is bliss or Love is Supreme God. (2) He is to be attained by the highest kind of love. (3) This love is obtained only by God's grace. (4) Enjoyment of God's love is the principal goal of a devotee. (5) As a pre-requisite to securing God's grace, God's Refuge should be sought. (6) Supreme happiness is to be got from God who is perfect Bliss.

Analysis of the ideas in the Bhagavata according to the scheme outlined by Vallabhacharya in the Bhagavatartha Prakakasha:

Book I*

Fitness of the listeners and the reciters of the Bhagvata.

There are three types of the listeners and the reciters. [1] The inferior (1-3) [2] the mediocre (4-6) and [3] the superior types (7-19). The inferior listeners are inquisitive, free from jealousy, and are interested in hearing. The inferior reciters are versatile in the knowledge of the Bhagwata,

* Nos, in [] brackets indicate subdivisions (*Prakaranas*), and in () brackets indicate chapters (*Adhyayas*)

are proficient in it and possess even its secret. The mediocre listeners and the reciters are those on whom God has bestowed His Grace, and who have not only accepted God's servitude, but for them God is the only summum bonum of life. The superior class knows God as revealed in the Bhagavata.

Book II

Means by which God is to be realised.

There are three means for realisation of God [1] Tattva Dhyana—meditation of the physical aspects and of the physical or subtle aspects (1-2), [2] cheerfulness of the heart (3-4) and [3] reflection on the creation (5-7) and the rational way (8-10)

Book III

Creation (*Sarga*)

It describes two kinds of creations—(1) creation by which the souls are bound in the worldly stage (1-19) and of the free souls (20-33). The first is treated in first Prakaranas under the heads of [1] transcendental creation (1-6), [2] creation due to the qualities of Prakriti, (7-9) [3] Time (10-11) [4-5] Free souls (12-19). The second kind of creation relating to free souls is treated in [6 to 10] Prakaranas under the heads of [6] Freedom from the Tattvas (20-24), [7] Time (25), [8] transcendental nature of freedom (26-27), [9] freedom from the qualities of the *gunas*, (28) and [10] freedom of the souls (29-33).

Book IV

Special Creation of the souls with their psychic characteristics and their goals in their worldly pursuits. (*Visarga*)

It has four Prakaranas dealing on [1] Dharma-religious duty in the form of 7 Vedic sacrificial ceremonies (1-7), [2] Artha (wealth) (8-12), [3] Kama-happiness (13-23) and [4] Moksha-liberation in the form of becoming Brahman or Sayujya-entry in Brahman (24-31).

Book V

Fixing of things in their peoper places by limitation of their functions and submitting them to rules of conduct. It reveals triumph of God's power over Nature and the souls. (*Sthana* or *Sthiti*)

There are two main divisions [1] The victory over-nature (1-24) and [2] The victory over souls (25-26) according to the conventional meaning of the word-*Sthana*.

Or

three—[1] fixing creatal beings according to place [2] time and [3] conscience according to the etymological meaning of the word—*Sthana*.

Or

six sub-divisions [1] fixing mind in God through devotion (1-6), [2] mind-control (7-14), and [3] knowledge under Svarupa Sthiti (15) and three others stabilising God's existence [1] in this world (16-20), [2] the middle world (Ether) (21-23) and [3] the heavenly or upper world (24-26).

It throws immense light on the geographical and astronomical knowledge and also mentions the rules of conduct and functions of various classes for the harmony and order of the society. Each created thing and Being is endowed with a specific inherent quality for the divine sport (*Lila*). It ends with a teaching that the good will go to heaven and the wicked to the hell.

Book VI

Stating that all things go by the order and rules fixed by God, but sometimes in the case of God's favoured souls, exceptions are made. (*Poshana* or *Anugraha*)

Three ways for the grace of God are indicated—[1] way of listening, reciting and remembering name of God (1-3), [2] meditation way (4-17) and [3] Adoration or worship way (18-19).

Book VII**Desires (Uti)**

Desires are of three kinds [1] good (1-5) [2] bad (6-10) [3] mixed (11-15). Happiness and misery spring from actions due to desires.

Book VIII*Manvantara or Dharma.*

1 It is of three kinds-physical, spiritual and divine which connects with God (1-24).

Book IX**Contact with the sages and the [spiritually advanced souls.**

The aspirant of spiritual life must live in the company of the advanced souls and receive knowledge of God from them for removing misery-worldly bondage and obtaining happiness from God [1] Release from miseries (1-13), [2] Happiness (14-24).

Book X**Realisation of God through Love by mind, senses and the soul (Nirodha)**

Prakaran [1] (1-4) describes Krishna's birth (revelation of God's Love-form) [2] (5-32) describes Nirodha of the Tamas devotees who are free from pride of knowledge and very obstinate in seeking God's love under four sub divisions- *Pramana*, (5-11) *Prameya* (12-18), *Sadhana* (19-25,) and *Fala* (26-32.)

[3] describes Nirodha of the Rajasa who while they love God are the Sattvika souls engrossed in the worldly affairs, and under the same sub-divisions, each of seven chapters (33-60).

In [4] Nirodha of the Sattvika souls, who, no doubt, have love for God but are clinging to knowledge. It has three sub-divisions of *Prameya*, *Sadhana* and *Fala* (61-81). Last Prakarana [5] is known as *Guna Prakarana*, which teaches

Nirodha by way of God's qualities—Greatness, Potency, Glory, Beauty, Knowledge and indifference to the world. (82-87).

Book XI

Liberation (*Moksha*)

It deals with the topic of [1] liberation with reference to souls through knowledge and devotion (1-27) and [2] with reference to Brahman (30-31.)

Book XII

Refuge of God (*Ashraya*)

- 5 It lays down that for liberation it is necessary that the souls should resort to God. This topic is divided under five heads: [1] Through Krishna [2] through the world as God (4-5) [3] through the Vedas (6-7) [4] through devotion (8-10) and [5] through the Bhagavata. (11-13)

The teaching of the Bhagavata, according to Vallabhacharya is to get liberation by resorting to God, but for that one must have knowledge of God's greatness knowing His creative, preserving and destructive activities, and the way of seeking God's Grace, ending bad and mixed desires by nourishing good ones through religious practices, company of the sages and saintly persons and enshrining God in one's heart by *Nirodha*. The liberation aimed at is restoration of the soul to its pristine state—God state—in union with Him in which state the soul participates with God in His bliss.

Subodhini:

This is a commentary on the Bhagavata. A small fragment entitled *Sukshma tika* was published in the Magazine 'Pushti Sudha' some years back. The Subodhini is available only on the first, second, third and tenth Books of the Bhagavata, and only the initial portion of the 11th Book. This commentary is the most popular of Vallabhacharya's works. It explains the verse meanings, word meanings and sentence meanings. He explains each verse in reference to its context. The words are explained not only in the current sense but also with reference to their etymological meaning. Grammatical irregularities in the words of the text are

explained, as having been used in the Vedic forms. The peculiarity of his commentary is that it explains the importance of each word in the verse. Its chief merit lies in bringing out the underlying meaning by a suggestive sense. As a contribution to the commentary, literature of the Bhagavata, it stands by itself, testifying to the writer's supergenius in revealing the beauty and glory of this most sacred work of the Hindus.

As the poet says, 'Heard melodies are sweet but those unheard are sweeter.' The Subodhini is full of unheard melodies. It is not exaggeration to say that it has no parallel in the commentary literature on the Bhagavata.

Not that the philosophical ideas have been elucidated but they are discussed fully with a view to comparing them with the ideas held by other commentators. It maintains the rule of proportion through out by restricting to the central idea of each verse and by being loyal to the text and its author.

The explanation of each chapter commences with some Karikas which contain the underlying meaning of each chapter. At times in order to make his meaning more explicit, he introduces some Karikas in the middle of the chapter. It is Vallabhacharya's greatest literary achievement, a fruit of his deep study. He considers the Bhagavata as the best of scriptures describing the sports of God Krishna to teach divine souls how to realise God. The commentary on the first and second books is written in a philosophical vein and the commentary on the 10th Book delineates the lilas (sports) of God who is love and Bliss. It is full of beauty in every part of it but the height of beauty is reached in the portions of the commentary relating to the *Veni Gita* (flute song), the Ras Lila portion and the Bhramara Gita (The Bee Song). In his Anu Bhashya and Tattva Dipa Nibandha, Vallabhacharya impresses on us only as a Philosopher interpreting the truths of scriptures in uninformaty to their eternity, in his 'Sixteen Works' he teaches his followers the valuable doctrine of grace of God and the way to achieve it but in his Subodhini he does not pose to teach but as a mystic who has himself experienced God's love shows us how to experience it.

Patravallambanam: This work is a statement by Vallabhacharya written in reply to the Mimansakas and the Mayavadins

to refute their theories of work and knowledge being the principal idea of the Vedas. Vallabhacharya says that they did not do justice to the Vedas. The sacrifice idea is explained in the Brahmanas and the Kalpa Sutras, the knowledge in the Upanishadas. The Mimansakas, relying upon the Purva Kanda, assert that the principle teaching of the Vedas is Dharma i.e. work or sacrifice; the Vedantins on the other hand hold that it is knowledge. Jaimini advocates his *Karma* theory in his Jaimini Sutras and Badarayana knowledge or Brahman in his Brahma Sutras. When Vallabhacharya was living in Charanadri near Benaras some Pandits of the Kumaul school of the Mimansakas and of the Mayavada school of Shamkaracharya approached him with a challenge to draw him into a controversy about the fundamental teachings of the Veda. Vallabhacharya was by this time busy with his other literary activities and was disturbed by the conduct of these Pandits, so, in order to silence them he noted their points and refuted them summarily in folios—which were attached to the door of the temple of Shri Vishvanath. From the hanging of the folios at the door of the temple it came to be known as Patravalamban.

It consists of 39½ stanzas—the major portion being in verse and the remaining in prose. It has commentaries by Purushottamji, Girdharji, Hariraiji and Balkrishnaji. It considers the claim of the Mimansaka school that the main teaching of the Vedas is Dharma. He says that in interpreting the Vedas one should not use one's own imagination. The words of the Vedas should be understood strictly in their original sense with the help of Panini's grammar. The Vedas do not lay emphasis on one to the exclusion of another. Dharma or action and Brahman or knowledge are both the powers of God. Both ultimately lead to a certain goal desired by their seekers. Those who desire heaven resort to sacrifice and those who desire salvation to knowledge of Brahman. Both are useful for the purification of mind. One who wants to know the central teaching of the Vedas must learn it from a preceptor who should thoroughly understand the Vedas with all their *angas*—auxiliary sciences and then teach his pupil. From the right study of the Vedas one's understanding will be improved, so that the pupil will realise that there is oneness in the teaching. In fact there is no conflict between the action and knowledge, as Vedas teach both are of equal importance to an aspirant of spi-

ritual life. Thus Vallabhacharya silenced the Mimansakas. He then refutes the Mayavadins who accept Brahman, but consider the world as unreal. They believe the ultimate—Reality to be destitute of attributes. The differences of the objects are due to Maya (Illusion or nescience) and so not real. Vallabhacharya refutes this theory and says that the world is the manifestation of God. All the things having names and forms express God's attributes though they apparently seem to be different from each other. (This has been fully explained in Chapter II). So considered this way all the objects though different in names and forms are one in their having the essence of the existence—*Sat* attribute—of God. The man of knowledge should undergo the discipline of action for purification of his mind and man of Karma should acquire knowledge for spiritual progress. He however advocates Bhakti principle as a means but here he does not say anything about it, because this work is written simply as a reply to the questions put to him by the *mimansaka* and *mayavadins*. He concludes this work by the statement that the scholars should listen to this because the responsibility of protecting the 'Right path of the Vedic teaching, lies on them.

Jaimini Sutra Bhashya: This is the work undertaken by Vallabhacharya to harmonise the teachings of the Purva Kanda and the Uttar Kanda of the Vedas. He criticises in it Jaimini's views and attempts correct interpretation. It is incomplete nor has it been completed like incomplete Anu Bhashya by his son Vitthaleshji. The sponsors of Dharma or action concept accept knowledge as subordinate to it and those of knowledge that action is subordinate to knowledge. Vallabhacharya holds the view that both are partially right. Really speaking the main teaching of the Vedas is Brahman. Work and knowledge are only the ways or means in spiritual life. They themselves are good for nothing if not related to God. Those who seek heavenly bliss from work and those who seek salvation from knowledge are mistaken. They have no clear conception of their final goal which is the attainment of Supreme God. Jaimini applied the Vedic authority in support of his Work or sacrifice theory. It is nothing but a distortion of the Vedic meaning as he relies only upon one part of the Vedas and disregards the other. This is doing injustice to the Vedas. Vallabhacharya was deeply touched

at this wilful distortion and manipulation of the Vedas. He therefore wrote his Bhashya on the Sutras (aphorisms) of Jaimini. Vallabhacharya desired by this work, and his Bhashya on the Brahma Sutras, that the two independent works, one by Jaimini and the other by Badarayan, are not to be considered as opposite and irreconcilable. Both of them constitute an integral part of one science teaching the way of God-realisation. It consists of 42 introductory verses and the commentary on the Bhavartha Pada (II-1). This incomplete work has been commented upon by Purushottamji. Vallabhacharya does not follow Shabarwamy's interpretation of the Sutras but has his independent interpretation strictly in conformity with the Vedic texts. He differs from Shabarwamy in explaining the word "*Vidhi*". It is regarded as prompter by the latter, but Vallabha asserts that the *Vidhi* by itself cannot be a prompter. The real prompter is God. Had this work been completed it would have been a wonderful work like his *Anu Bhashya*. He is the only philosopher on Indian soil who has restored harmony between the opposite schools of thought.

Sixteen Works

These are small and 16 in number, hence they all collectively taken together, are known as Sixteen Works. They are intended only for the followers of the Pushti Marga. They teach them their duties as devotees of Krishna.

Vallabhacharya deals with the problem of Reality in his Anu Bhashya in a *Praman* way, in the Tattva Dip Nibandha in a *Pramya* way, in his Sixteen Works in a *Sadhana* way and in his Subodhini on the Bhagavata in a *Fala* (Goal) way.

The following is the summary of the sixteen works.

(1) **Yamunashtaka:** The first work in the series is the Yamunashtaka written in praise of the river Yamuna on whose banks Krishna had a dance with Gopis. It symbolises continuous flow of love for God. It is the means of soul's union with God. It rejuvenates the soul of the devotee, by making it divine and strong for communion with God. It promises the devotee with eightfold strength. (1) fulfilment of all the desires of the devotee in enjoying God's love (2) increase of love (3) purity of mind (4) fitness (5) equality with God in love relation (6) avoidance of hindrances

in love (7) exaltation and (8) endearment to God. It purifies body, mind and senses, and imparts fitness to the devotee for the enjoyment of God's love. The devotee has no other desire except union with God, enjoyment of God's love which requires purification of heart, and change of nature.

There are four commentaries on it by Vitthaleshji, Harirajji, Purushottamji and Dwarkeshlal respectively.

(2) **Balbodha:** As its title suggests it is intended as extortion to juniors in spiritual life. The word Bala is to be understood not in the sense of those who are children by age, but those seekers of spiritual life who are as yet in the infant state mentally, as their spiritual sense is not sufficiently developed to understand from the scriptures what the real goal of life is. It is with reference to such souls that he points out briefly the various goals of life (*Purushartha*) and evaluates them and ultimately concludes that they are defective in reaching the Supreme God. The teaching of this work equips one with the elementary knowledge which paves the way for initiation into the path of Divine grace. The work consists of 19 verses and three commentaries—(1) *Pra-kasha* by Devakinandana (2) *Vivaran* by Goswami Purushottamaji and (3) *Tika* by Dvarakeshaji—have been written on it shedding light on the meaning intended to be conveyed by the author. In the second verse, the author announces his intention of undertaking the consideration of four principal goals of human life to the achievement of which efforts of men and women are directed. These goals or purposes of life are principally four (1) righteousness (*Dharma*) (2) wealth (*Artha*) (3) happiness (*Kama*) and (4) Salvation (*Moksha*). Fame, power, desire for children are included under wealth. Any of these four singly or in conjunction with others make life worth living. Destitute of these purposes, life has no significance. The wheels of life are lubricated by oil in the form of these purposes. But Vallabhacharya says, one must understand the value of these and that how far they can be useful in their spiritual development. He therefore classifies them under two main categories (1) Vedic i.e. considered by the Vedas (2) *Lau-kika*—considered by the sages. He proposes in this work only to consider the *Laukika Purusharthas*. Even here he would restrict himself only to the consideration of the *Moksha Purushartha*, as that is

the real goal of the aspirants of spiritual life. Those who are interested in seeking *Dharma*, *Artha* and *Kama*, should understand their nature and the ways to attain them from the *Smriti* works, from Brihaspati, and Chanakya and Vatsyayana respectively. He says that there are two ways of attaining the goal of Moksha by one's own self and through others. The first way is that of the Samkhya and Yoga, and the second that of favour from Goda. (Vishnu and Shiva). The Samkhya way is the way of Tyaga or renunciation of all desires and freedom from I-ness and mine-ness. The Yoga does not require renunciation in the above sense, still it requires inner or mental renunciation and practising of the eight fold discipline such as *Yama*, *Niyama* etc. as prescribed by Patanjali in his *Yoga Shastra*. These two ways are difficult and full of perils. The way of getting salvation by the help of others i.e. Gods is better than that of self-help. As human beings, men's efforts, however supreme, are liable to hindrances and frustration but what seems difficult to attain by self-help will become easily attainable, if Gods will do favour. There are many Gods but only Shiva and Vishnu can help here. Since Shiva himself is a devotee of Vishnu, he is unable to fulfil the devotee's desire for salvation. He can give happiness. So the proposition established in this work is that to get salvation one must be devoted to Vishnu, He is then pleased with the devotee by his nine fold devotion as shown in Chapter II. Self-dedication is the best to get salvation from Vishnu, for one who is on the path of Maryada i.e. the spiritual path of knowledge and nine fold devotion. It should be noted here that Vallabhacharya does not recommend this path as the only reliable one to the Pushti souls, who depend upon the grace of God. These souls are of higher type than the souls of the Maryada kind.

(3) *Siddhanta Muktavali* contains 21 verses, and receives attention of eight scholars viz. Gokulnathaji, Kalyanrai, Purushottamaji, Vallabhji, Vrajanatha, Lalu Bhatta, Dvarkacshaji and Harirajji, who have enhanced its value by writing commentaries. It is named as the Necklace of the Doctrines. Here Vallabhacharya expounds some fundamental doctrines of his Philosophy. At the end of Balbodha, he reached to the conclusion that if salvation is the goal and if it is desired to be sought from any Deity, then it must be sought from Vishnu through Nine-fold

devotion. In this work, he goes further and makes an emphatic assertion that Vishnu is not the Supreme god. It is Krishna. So a devotee of God who wishes to realise Him, must offer service to Krishna, with submission and selfless love. The Service (*seva*) is the right love and the right way of realising Him. But that is not worship or Prayer. It is a mental act in which the mind of the devotee completely penetrates in the form of Krishna. 'Seva means *Pravana*—penetration of the mind in God's form or its interweaving with God, so that the mind does not think of any thing else but God. Even when engaged in worldly activities the mind is focussed on God. The devotee must be God-minded. This *Seva* is of three kinds—*Tanuja* (to be done with body), *Vitaja* (to be done with money) and *Mansi* (mental). The last one is the best. But for the devotees in the worldly state, it is not easy to acquire it. He should, therefore, do it with body and money. These two assist in the acquisition of the mental state of *Seva*—the last phase. Vallabhacharya then explains why he considers Krishna as Supreme God. To make his theory clear, he says that God has three forms like the river Ganges—the physical (*Ahdibhau-tika*), the spiritual (*Adhaptmika*) and the divine (*Adhidavika*), as shown in Chapter II. Like these three forms of the Ganges, God also has three forms—the physical (the world), the spiritual (*Akshara*), and Divine (Krishna). God is described in the Upanishadas as *Sat-chit-Anand* (Being, consciousness and joy).

This God is not the highest one. The highest God is perfect Joy and known as Krishna. The 'being' aspect is manifested in the world, the consciousness in the souls, and joy in the *Akshara*. But the joy of *Akshara* is limited—finite. Vallabhacharya names it as *Brihat*, but distinguishes it from Krishna by characterising it as *Satchidanandaka*. The affix 'Ka' is added to '*Sacchidananda*' to imply the sense of inferiority of *Akshara* to Krishna who is *Parmananda*—Perfect joy. In this work Vallabh briefly refers to the views of other theories but attaches no value to these views. He upholds what is known as *Brahmavada*, which believes in Brahman as the ultimate principle and the root-cause of the universe. It is manifested from God, by God Himself for His own pleasure (V. 4). Krishna is the Supreme God, so the seeker of God should fix his mind in Krishna freeing himself from I-ness and Mine-ness. He should not serve God for the fulfilment of his desires for

worldly things, otherwise he will be miserable. God should be served for love of God. God being the protector of such devotees, His love only will make them free from the worldly bondage. God is pleased not by knowledge or worship but by selfless devotion and *seva* which alone is instrumental to the winning of His Grace. The seeker of God's grace should serve Him by love.

(4) **Pushti Pravaha Maryada:** This work consists of 25 verses and is commented by 4 writers—Sri Gokulnathaji, Raghunathaji, Kalyanraji and Pitambaraji. From the statements of these commentators, it is believed to be incomplete. Its aim is to classify the souls and mention the characteristics of their natures, behaviour and the goals. Intrinsically all souls are alike. They are the *amshas*—parts of God, representing His being and consciousness. But in their worldly state they betray differences due to ignorance, in their nature, behaviour and pursuits. Some are engrossed in the worldly affairs and they are mad after worldly possessions such as wealth, power, fame etc. Their outlook of life is materialistic. These souls are worldly souls, called Pravaha. There are other spiritual souls of higher type, who despise the worldly possessions, but follow the scriptures and regulate their behaviour. They can discriminate what is beneficial to them and what is not. They are not slaves of social customs or conventions but conform to the authority of the scriptures and the counsels of wise men. They have no selfish motives. Their pursuits are intended for the goal of others and of their own soul. Such souls are known as Maryada souls. Maryada means Law. Their life is not lawless or wilful. They are religious minded. Their way of life is described in Chapter II. They perceive unity of God in all the diverse forms. Superior to these and the highest of all are the Pushti souls who live only for the Pushti (grace) of God. They despise worldly possessions and are indifferent even to Moksha. Their aim is participation in the joy of God in the state of union with God. They (The Pushti souls) are dearest to God because they have nothing in their life except love of God. They are created for the service of God alone. But all the souls falling under the Pushti division are not alike. They have also differences among them. Vallabha therefore divides all Pushti souls into two broad divisions—(1) Pure Pushti souls and (2) Mixed Pushti souls. (These divisions are fully explained in Chapter II of Sect. I).

(5) **Siddhanta Rahasyam**: Secret of the Doctrine, a small work, has only 8 verses, but is very important, as within a small compass of these verses, Vallabhacharya elucidates the importance and significance of his fundamental Doctrine of Dedication to God. It has received utmost attention of the commentators which is evidenced by the fact that 11 commentaries have been written on it. In Siddhanta Muktavali he propounded two main doctrines (1) That Krishna is Supreme God and that the seekers of His Grace should render service to him. In Pushti Pravaha Maryada, he distinguishes different kinds of souls and asserts that only Pushti souls are fit as recipients of God's Grace. Vallabhacharya's faith is known as Pushti Marga. or Bhakti Marga. It differs from other Bhakti Margas by the fact that in his cult the Bhakti has no force at all in getting God's grace. Only love-devotion is acceptable to him and that too not as a means, for the achievement of any objectives. His love-devotion has the goal of the enjoyment of God's love and participation in His joy through His Grace, which does not come to all. Only selected souls who have reached the plane of Pushti devotion are considered fit for it. Vallabhacharya says that the Grace depends upon God's choice or '*varana*'. God expects preliminary preparation of the souls, their utmost faith in God's almightiness, by absolute surrender and accepting God's servitude by the vow of Dedication. Then only the soul becomes fit for initiation in the Pushti Marga. These two ceremonies are attended by two *Mantras*—(1) *Sharan Mantra* and (2) the *Nivedana Mantra*. The first consists of eight letters which is translated as 'Krishna is my refuge', the other consists of five letters which is translated as "Oh Krishna, I am your Servant." The first one has to precede the second which is to be gone through at any time, when the soul has developed sufficient understanding to grasp the meaning of the vow to be taken. The second ceremony is more serious and important. It is gone through before the idol of God, usually through the priest or Acharya of the faith. The *Nivedan Mantra* otherwise called *Brahma Sambandha Mantra* is in the form of a vow, by which the devotee dedicates himself and all his belonging to God. He accepts God as his Master and considers his all, as God's and not his, using them in the service of God. He considers his family and wealth as God's and uses them in God's service. These two cere-

monies are incumbent upon the fresh entrants of the sect. The first ceremony in the form of declaration of the acceptance of God's surrender by the soul, is simply the ceremony of its recognition in the sect. The second is an oath of consecration as purificatory process by which the soul is to be freed from all kinds of sins. Without this purification, the Pushti soul is not deemed fit for the service of God, it being a mode of restoring the soul's relation to God. He then explains the necessity of this ceremony as in Chapter III of Sec. I. For bringing the separated souls back to God, Vallabha finds out first the way of surrender and of dedication to God, to make them conscious of their relationship with God. It explains the importance and significance of *Atma Nivedan* (Self dedication or consecration to God). This was suggested to him from the Bhagavata XI th Book. The same was delivered as a message by God to him on the 11th day of the Bright half of the month of Shravan, by his personal revelation to him. *Atma Nivedan* also constitutes a part of the Nine fold devotion, but Vallabha makes it the foundation of the love of God. He mentions that there are five kinds of souls due to nature or birth, place, time, associations and contacts as mentioned in the Vedas and recognised by the world. Different commentators give different explanations of these but Gokulnathji, considers them as due to five kinds of superimpositions of nescience as shown in Chapter II & III. To be free from them, the souls should take a vow of dedication to God and transfer their ownership to God. He should feel that he is a servant of God, and he has no right to use them for his own purpose. He should ever remember that he is in this world to fulfil God's mission as his humble servant. God is the master of all the things in the world and the souls in their embodied condition should behave like faithful servants who do not misuse the property of the master for their own purpose. Vallabhacharya ends this work with the remarks that just as the waters of the rivulets with all their qualities (good or bad) lose their individual characteristics after entering into the river Ganges, so all the things dedicated to God become divine. The souls with their I-ness and mine-ness are purified and shine out with the glory of God and regain their divinity.

The word *Brahma Samabandha* means, connection or relation or union with God. Brahman is to be understood in the sense of

Supreme God (Krishna). This can be compared with the marriage ceremony of the bride and bridegroom. The souls are brides and God is bride-groom.

(6) **Navaratna:** The devotee seeking the love of God should be completely free from all kinds of cares, worries, and anxieties. Vallabhacharya teaches this in the Navaratna of 9 verses each of which is like a gem, being the most precious teaching.

It is said that this work was written by Vallabhacharya for his disciple Govinda Dave. For some time his mind was distracted and so he could not do service to God in a satisfactory way. He, therefore, sought guidance from Vallabhacharya who solved his puzzle by pointing out the fundamental tenet of a votary belonging to Pushti Marga, to have full trust in God as his protection in all matters. Although primarily meant for Govind Dave, it is meant for all the followers of Pushti Marga. A follower of Pushti Marga cannot cut off his connection with the world. In the first place he has obligations to his family, which require money for which he must work. The time to be devoted to the service of God is given to the pursuit of earning. This is against the spirit of the vow of dedication. If he is rich then, his mind may be at rest to a certain extent, but then there will be many other worries troubling his mind. This will prey upon his mind and cause distractions, interfering with his *Seva*. Sometimes he may feel that since he has dedicated all that he calls his own property etc. to God, he has no right to use it to supply the needs of himself and his dependents. After he has transferred his ownership to God, he cannot use it, for his own purpose. Some times, if his soul is highly developed in devotion to God, his mind will not have any distractions from worldly considerations. The only wish of his life is the realisation of God, but when he finds that it is delayed by God his mind suffers acute pain. There may be many other factors causing distraction in his mind and troubling him with cares and anxieties. Due to these it is but natural that he cannot devote his time to the service of God. This is the question posed here and Vallabhacharya answers it in this work. A devotee should not give way to concern of any kind.

1. As he has taken a vow of dedication, he should not think of his circumstances, as that betrays distrust in God.
2. He should know that whatever he does here is God's work. It is for God to make his circumstances favourable or otherwise.
3. Appreciation of service by God in the form of His grace, does not depend upon the means by which service is rendered. In the absence of any means, the service may be offered mentally with the heart teeming with love.
4. As a servant of God, he should look upon God as his Master and vigilant protector.
5. Again he should note that God will not give worldly position to a devotee in the path of Pushti. The Pushti soul yearns for the Grace of God in the form of its participation in God's joy or His realisation. He may therefore, sometimes deprive the devotee of his worldly means or create conditions not congenial to him deliberately, because He wishes to uplift him from the worldly state to the divine plane in His presence.
6. He should remember that this world is created by God for His play who makes or mars the things according to His will to suit His purpose.
7. If one's body, mind, material things etc. are not used in God's service but are used in other ways, that should not be the matter of concern, because everything in this world belongs to God and is connected with Him. So things used for them after consecration are to be considered as used for God.
8. Whenever the mind suffers distractions he should remember the holy Mantra—"Krishna is my Refuge" and Krishna will guide him.

Vitthaleshaji the son of Vallabhacharya has written a very lucid commentary on it and Purushottamaji, Vallabhaji, Murlidharji and Lalu Bhatt have also done so, following Vitthaleshaji.

(7) Antah Karana Prabodha (Exhortation to Heart):

This small work consisting of 10 verses is composed by Vallabhacharya as an address to his own heart but it is also meant

for all his followers. In *Nava Ratna* he gave advice to his followers that they should not let cares and anxieties prey upon their mind under any happening and circumstances and deter them from offering service. But it might happen in the case of some specially favoured souls, who are stationed on the highest plane of divine life to ignore the behests of God, received intuitively for specific purpose from other motives. This is disregard of God's behests, tantamount to deliberate violation and the flouting of God's authority. It will be the cause of remorse in the mind of the devotee. Should such a devotee feel remorse by repentance? Should he curse himself under the belief that God has rejected him as his favoured one? Even here Vallabhacharya says that the devotee of God should trust in God and continue to love Him and offer service. It is said that the occasion for the composition of this work is connected with a personal incident in his own life. It was Vallabhacharya's strong belief that his mission of life, as an Acharya, was to preach Love for God to all whom he thought worthy of God's Grace. For this, he wrote *Anu Bhashya*, *Tattva Dipa Nibandha* and other works. He then undertook the stupendous task of writing his commentary *Subodhini* and when he reached the end of the third chapter, he heard the call of God that he should give up literary activity and dedicate his life in experiencing love for God. This was the first call heard by him at the confluence of the Ganges and the ocean. Even while he was busy with writing works, his mind was feeling pang of separation from God. His heart's constant yearning was to be blessed with the revelation of God and enjoy the bliss of His love in union with Him. This feeling rose very high, and he interpreted it as God's command to be free from his literary activities. Yet he thought that it was his primary duty to expound the true meaning of the scriptures to his followers, so that they may not be led away by the Mayavadins and shun the path of *Pushti*. So he took up the task of writing *Subodhini* which embodied the teachings of the *Bhakti Marga*. When he reached the end of the third book again intuitively heard the call of God at *Madhuwan* to leave and return to God. But he felt that if he left the *Bhagavat* thus at the end of the third book, the very-important tenth book in which Krishna's sports have been described, will remain unexplained, and people will miss the real interpretation of God's *lilas*. He,

therefore, in the interests of his followers disregarded it, but when he completed his Subodhini on Xth Book and was about to begin it on the XIth, he heard it again. This time he made up his mind to devote his time in the service of God and enjoy the bliss of God's proximity aesthetically.

This work makes reference to this incident and expresses Vallabhacharya's feeling that, even in such cases the devotee should not feel cut off from God's Grace. He gives the following reasons:

1. Such violations of God's behests are also due to God's Will.
2. The devotees should remember the example of the milk maids of Gokul, who did not obey Krishna when He first called them to Him and then admonished them to go back.
3. By such acts, God tests the love of the devotees.
4. The devotees are like Chandali—a scavenger woman—before accepted by God in the Pushti Marga. By birth she is a low caste woman discarded by the society, but when she is fortunate to be taken into favour by king, she is promoted to the exalted position. The king admits her to his harem as a queen, and showers his favours on her. But if on account of her own fault or due to the will of king, she is driven out from the palace, she should not feel sorry because she is reverted to her original state. She has lost nothing from her original status, so also the devotees should think of their original status, and compromise with the new situation, even if they are thrown out from God's favour and should love God.
5. It is the primary duty of the devotees to obey the command of God, under all circumstances.
6. The devotees should engage their body in the service of God. The souls are the brides of God. The marriage ceremony was performed at the time of initiation. The service of God should follow the initiation but much time is wasted in worldly pursuits, neglecting service of God. Vallabhacharya says this is not proper. He, who, neglects service of God will not receive His favour.

(8) *Viveka-Dhairya-āshraya*:

This is a work containing 17 verses. It has 4 commentaries on it. It prescribes an ethical code for the conduct of the devotees of God. Although the devotees who are entirely devoted only to the service of God are not concerned with social and moral rules, they have to cultivate some virtues which will guide them in their devotional life to achieve the goal of securing the Grace of God. The Bhagavad Gita mentions some divine virtues such as fearlessness, purity of heart, charity, control of the senses, truth, non-violence etc. The devotees are supposed to have developed those virtues, but here it is implied that for the grace of God, these three virtues—*Viveka* (discrimination, understanding) *Dhairya* (Patience) and *Ashraya* (Refuge of God) are the most essential. All happenings are due to His Will. It is therefore, the duty of a devotee to submit to His Will and to be free from egoism. It is God's will which makes him do all work and brings happiness or misery. A man by his own self is unable to do anything.

The second virtue is *Dhairya* or patience or bearing the three fold (bodily, mental and spiritual) misery during one's life. The bodily misery should be borne thinking it worthless like wheng. The misery on account of one's passions in the form of insult, dishonour etc. should be also borne without making one's mind ruffled like Jad Bharat who bore insults from King Rahugana. The spiritual misery due to God's will in delaying His Grace, should also be borne like the milk maids of Gokul, who were forsaken by God after making them participants in His Divine joy. If any remedy is found by God's Will for any of these sufferings the devotee should not hesitate in making use of it. In all conditions of life and in all relations, one should remember the fact that it is God's will, that ordains the affairs and he must take it as Grace of God. No prayer should be offered to God for protection against the calamities and no complaints should be made charging Him with partiality and ruthlessness.

The third rule for the devotee's life is *Ashraya*. God should be accepted as sole refuge in the evils of this or the next world. Having once resorted to God, the devotee should give up worshipping or praying any other person. In all matters the devo-

tee must have full trust in God and should do his work, thinking it to be God's work. If he has to suffer in it he should consider it as due to God's Will, and as His Grace.

(9) **Chatushloki** is a small work containing only four verses but it is pregnant with the philosophy of life of an ideal follower of Pushti Marga. In the *Balbodha*, Vallabhacharya referred to the four kinds of *Purusharthas* and stated that from the standpoint of a man of the world, salvation is the best *Purushartha* and to attain it one should be devoted to Vishnu. In this small work, he refers to the *Purusharthas* of the ideal follower of the Pushti Marga. He does not desire any worldly or heavenly happiness or attainment of the yogic powers or salvation also. He loves God so ardently that he scorns all these and derives happiness in the enjoyment of God's love. To Him God is his summum bonum. Vallabhacharya elsewhere defines these *Purusharthas* of a *Pushti* devotee, stating that accepting the condition of God's service as his servant is *Dharma* (Duty), God Himself as his *Artha* (Wealth), the desire to have vision of God is *Kama* and belonging to Him is salvation (*Moksh*). The *Chatushloki* elucidates these four *Purusharthas*. This work has 7 commentaries.

(10) **Krishnashraya**: This work of 11 verses and with 7 commentaries, gives reasons why a devotee should shun all other means and seek refuge in God. First 10 verses state the reasons and the last one is the conclusion. The reason why it has 10 verses is explained by the commentators as suggestive of six means of Action viz. place, time, materials, holy mantras, agent and action plus four *Purusharthas* or it refers to 10 kinds of devotees. He means to say that God alone is Refuge for the performers of Vedic rituals or the devotees. The reasons are given as under:—

1. The present Age is called *Kali Yuga* (Iron Age), in which all good paths for religious life have disappeared and everywhere one finds hypocrisy.
2. The holy places have become unholy.
3. Even a holy place like the Ganges has been surrounded by wicked people.
4. The *Mantras* have lost their effectiveness due to lack of knowledge. They cannot give protection.
5. Even the learned people are intoxicated with pride and lead sinful lives.
6. The vedic rituals—including fasts and vows have lost their value due to differences of beliefs.
7. From an example of Ajamila, it is proved

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that Krishna alone is the saviour, even of sinners. 8. All Gods except Krishna possess limited powers. Even Akshara is limited. Krishna alone possesses Infinite powers and perfect joy. 9. None except Krishna can uplift devotees devoid of *Viveka*, *Dhairya* and *Ashraya*. 10. Krishna is all powerful and the giver of all good things.

(11) **Bhakti Vardhini**: This is a work of 11 verses indicating the way for the development of *Bhakti* (Devotion). Devotion is of two kinds—*Sadhan Rupa* (Nine-fold devotion) and *Sadhya Rupa* (expressed through love). The first is considered as a means like knowledge etc., the second is as an end in itself. To acquire fitness for the grace of God, the devotee should have love for God. This love is a spontaneous feeling, which should not remain static but should grow from more to more like a plant or a tree, which springs from a seed. But if the seed is not strong enough, its growth will be stunted. Such a plant will have only a short period of existence. Care should be taken to keep the seed of devotion strong by means of renunciation, hearing (*Shravan*) and singing praises of God. The devotee should stay at home and be engaged without any distractions, in worship, hearing etc. In spite of distractions, he should not give up concentrating his mind in God. Thus only love for God will spring in his heart. There are three phases in the development of devotion—*Sneha*, *Asakti* and *Vyasana*. When devotion culminates into *Vyasana*, it is a sign of the fruition in the form of the Grace of God. His love for God, reciprocated by love of God is a reward in itself. These three stages are distinguished by their characteristics mentioned in verse 4. In *Vyasana*, the devotee completely forgets the world and fixes his mind only in God by complete detachment from the worldly state. When he enters this stage, God Himself comes to him, and showers and pours His Grace on him, so that the devotion now reaches the climax and its ultimate goal. God—the Ultimate Reality—is identified with Krishna in the *Geeta*. There Krishna says to Arjuna that he is the Supreme Reality, omnipotent, omniscient, and all pervading. He is endowed with six attributes of greatness, potency, glory, beauty, knowledge and disgust for the world. He is the majestic ruler and master of the world, superior to Akshara, which is no doubt Being, Consciousness and Joy form of God, yet its joy is limited. He is designated in the T. U.

as *Rasa*—Love and is perfect joy. This being the conception of God according to Vallabhacharya, He is to be realised or His joy is to be experienced by the devotee by love that transcends all other kinds of love. The devotee must love God for His own sake in the state of Union with God and listening to or singing praises of God when not engaged in service. —the separation. The *Vyasana* however is the final stage in which the devotee's soul achieves its object of participation into the joy of God, with Him. It is the state when the devotee cannot bear separation from God even for a moment. In this stage, the devotee's soul is completely detached from the world and comes very close to God, so that God is drawn to him, by the force of his extreme love for Him. This means that the world must be completely renounced and one's mind must be thinking of God and God alone. For this he should cut off all the ties of family life and social relations. He should live only in the company of the devotees who have acquired God's Divinity, far from busy throngs of man, in holy places where there is complete immunity from all external distractions. If one fears the possibility of distractions even in secluded places, the idea of residing there should be given up and one should stay in convenient place relying on a God as Protector. He should remember that God will not forsake the devotee's soul, when once its love is accepted by Him. In this work Vallabha vouches for the fact that the soul's devotion expressed through love-developing through *Sneha*, *Asakti* and *Vyasana* will be appreciated by God.

(12) **Panch Padyani:** This is a small work of five verses only. Among the hearers of God's praises, all are not equally worthy. Some may hear for selfish ends, some for spirituality, and a few for pure love of God. The hearers in the path of devotion are of two kinds—the *Pushti*, and the *Maryada* hearers. Vallabhacharya enumerates them here with their characteristics. He has classified one as the *Pushti* type and three as sub-types of the *Maryada*. They reveal the following characteristics:-

(1) ***Pushti* hearers:** These are those whose minds are immersed deeply in experiencing *Rasa* (love) of God. They are free from worldly loves. They are distressed mentally because they feel that they have not been fortunate in having proximity with

God and enjoying the bliss of His joy. They also avoid seeking happiness from worldly things or Vedic means.

(2) The Maryada hearers: These of the Middle type no doubt feel God and get enraptured at the remembrance of God but their aim is to get salvation.

(3) The low type: They know Krishna only as a *Tattva*—as a pervading spirit and not as Rasa or Love. Their love is only a temporary emotion. Their attachment to the world is not gone. They at times hanker after and are attached to worldly things. Hearing of God's praises is not a permanent feature of their devotion. They oscillate between God and the world.

(4) The high type: These devotees are engaged in hearing God's praises in all conditions of place, time and circumstances. Their devotion is single minded.

Here one point should be noted that the Pushti hearers love Krishna in His Rasa (Joy) form and that the lowest type of the Maryada hearers, as *Tattva* (an all-Pervading Spirit). The Pushti hearer hears the praises for his love of God, without any other motive. The high type of the maryada hearers value vedic means although their heart is filled with love. The mediocre hearers for salvation. The low class shows tendency to hear only at particular times. The seed of devotion is to be strengthened by the hearing of the Pushti type.

(13) *Jalbhedha*: This work is written to enumerate different kinds of singers of God's praises and their characteristics. These are not all alike. They have among them good souls as well as bad. The hearers, before, they associate with any reciters of God's glorious deeds, must know their nature, not to be mis-directed. Vallabhacharya gives 20 types according to their *bhava* or love for God. The title of the work means different kinds of waters. On the analogy of waters, Vallabhacharya analyses the *bhava* or love of the reciters or singers as under:-

1. The Well like type—These Gandharvas are professional singers. There are some good Gandharvas, who sing for nobler purposes of enlightening and entertaining their hearers and purifying them. Well waters are also of different kinds—some dirty, some pure, some beneficial to health, and some harmful.

2. The Channel type: The channel waters are used for watering the fields for the growth of crops. They have to be dug out from earth after hard labour before used. The reciters or narrators of the epics are like these channel-waters. The hearers can derive benefit of teaching from them, after a long time.
3. The field water type: The epic reciters and the singers, if addicted to the worldly happiness, are generative of Samsar like field waters, producing seeds for future crops. There is no cessation of Samsar or worldly bondage in their case.
4. The pit water type includes the singers who are in illicit connection with prostitutes of immoral women. Waters of a pit are dirty, unfit for drinking. The *bhava* of this type is also dirty and impure.
5. The Deep pit—water type includes those who sing praises of God as means for livelihood. The waters in a deep pit are dirty and untouched by others. These persons are impure and selfish.
6. The pool water type: The Pandits or the learned are like the waters in the pools on the bank of the river. This water is cool. The minds of the learned who are versed in the scriptures relating to the knowledge of God are cool minded and not excitable at any time.
7. The Suda water type: Suda means a kind of well having good waters. It differs from ordinary wells which are circular. They are square. Ordinary wells have no steps to enter them but these have steps. The learned who are grave and deep thinkers and are able to solve the doubts of hearers are compared with them.
8. The lake-type: Their minds are placid and unruffled like the lake-waters. Their love is full of excellence like the lake waters filled with the perfume of lotuses.
9. The Pond type: This class is represented by the so called learned whose knowledge is very limited, superficial and shallow and whose love is temporary. Their love is like the water of the pond which gets agitated when any men or cattle enter it for bathing or washing.

10. The Puddle type: The puddles are small ponds with a little water. The devotion and knowledge of these reciters is limited, though their actions (*Karmas*) are pure.
11. The Rain-water type: They are those who resort to Yogic disciplines. Like the rain waters falling in monsoon only, they behold God only in the condition of *Samadhi*.
12. The perspiration type: These are those who practise austerities and torment their bodies and senses. Just as perspiration issuing from the body is useless as water, so the penances, knowledge and the Yogic disciplines involving capacity of hard endurance are useless as means, in the attainment of God.
13. The waterfall type: These reciters praise God with the knowledge of God through His Grace. They can be recognised from the words they speak, like the waterfalls which can be known by the sounds of the falling waters. The speech of these reciters is sweet and pleasing employed only in the extolling of God's praises.
14. The Dewdrops type: These are those who do not worship God but the *Vibhutis* of God. Their love is also useless like the dew drops clinging to earth.
15. The rivulet type: They are those who extol God's praises through nine fold devotion as means. The rivulet waters increase in rains, and become dry in summer. The love of such reciters increases and decreases like that.
16. The constant water type: Their love is mechanical and routine like neither increasing nor decreasing. It is based upon the scriptures. It is like water remaining in the same place. Such waters benefit only those who live in its vicinity.
17. The River type: The river waters have a continuous flow. The *bhava* of these reciters is mobile. It also increases and decreases like the river waters.
18. The river Indus type: The waters of the Indus neither increase nor decrease. They are clear and crystal. So the love of these reciters is constant and pure.

19. The Sea type: It is represented by such devotees of God as Vyasa, Jad Bharata, Narada, Maitraya and others who are solely devoted to God and whose love for God has depth and vastness like the sea waters.

20. The Vessel water type: The quality and quantity of water in a vessel depends upon the size of the vessel and source from which water is drawn. Similarly the quality of love of this type depends upon their heart and their teachers.

(14) **Sanyas Nirnaya:** It is a work which determines the nature of renunciation, according to Vallabhacharya. He refers to the necessity of renunciation (*Tyaga*) as a means for strengthening the seed of devotion in *Bhakti vardhini*. He shows whether renunciation is possible in this iron age and if yes, who should resort to it when, how, and why? The Vedas and the Gita have indicated action, knowledge and devotion as means for an aspirant of spiritual life. The renunciation for realisation of God should be resorted to in the path of devotion. The other two paths of Action and Knowledge are defective, if realisation of God is the goal. In support of his proposition, Vallabhacharya offers his remarks as under:—

(1) The Path of action (*Karma Marga*): Renunciation for the performance of the Vedic rituals is strictly prohibited by the scriptures. The Sanyasi has nothing to do with the rituals which are hindrances in his spiritual progress. The goal of the performance of the Vedic rituals is attainment of heaven, whereas the Sanyasi resorts to renunciation for salvation or realisation of God. When the Sanyasi leaves worldly life and renounces not only his family but also his property, how can he find money required for the materials for sacrificial purposes. So it should not be resorted to for performance of Vedic rites.

(2) Renunciation in the path of knowledge can be resorted to in the initial stage of the attainment of knowledge, and the latter stage of leading to salvation. This renunciation is better than the renunciation by the path of action. But here also for the initial stage, sacrifices are obligatory for the purification of mind. As for the latter stage the salvation is to be attained after many lives. Sometime the renunciation by the path of knowledge becomes a cause of repentance. The Jnani Sanyasi is forbidden from

staying at one place in any company. So Vallabhacharya does not prescribe this kind of renunciation.

(3) Renunciation by the path of devotion is of two kinds, one by nine fold devotion, and the other by pure love-devotion. Vallabhacharya does not recommend the first on the following grounds:

1. One cannot live alone but he needs company. This is against the rule that the Sanyasi should live alone.
2. He needs the *Sadhana* such as books etc, but the Sanyasi has to keep himself away from the *Sadhana*.
3. If the Sanyasi stays in one place, the occasion may arise, when he may be dragged into controversy with others. This will cause his mental distraction. At times it may fill his mind with pride of position.
4. There is fear of coming in contact with people, who are engrossed in worldly affairs.
5. He may fall a prey to sensuality.
6. It is likely that he may turn out a hypocrite.

So the path of nine fold devotion is not desirable for renunciation. The only way worth recommendation is the path of love.

Vallabhacharya states that renunciation is to be resorted to only for experiencing the state of separation from God. For that no particular dress has to be put on.

This kind of renunciation is the highest. It was practised by sage Kaundinya and the Gopis. Only absolute love for God is the means for this renunciation. One feels in this renunciation mental agonies due to separation of God. Even knowledge and the attributes of God are hindrances to him. This is hard to attain as it is realised by love only. Sensual men are unfit for it.

This path of love devotion is fearless. There is no danger of becoming a victim of sins. The possibility of sins is ruled out because the devotee is protected by God. He is so merciful as not to put hindrances in his way.

(15) *Nirodha-Lakshanam*: This work contains 20 verses. In this Vallabhacharya explains the necessity of *Nirodha*. In *Sanyas Nirnaya* he explained the real sense of renunciation to be resorted to, only for experiencing pangs of separation from God.

But merely cutting off all connection with the world and retiring into a secluded place is not enough. To achieve its purpose the discipline of *Nirodha* is necessary without which it is impossible for the devotee to engage himself in the service of God with body, heart and soul. The *Nirodha* is a kind of mental discipline which differs from that of Patanjali's discipline known by that name. Patanjali's *Nirodha* means controlling mind and its innate tendencies. This amounts to complete withdrawal or detachment from the world and is negative. But Vallabhacharya makes it a positive discipline to God. The devotee at the same time should direct his mind towards God. Detachment from the world should result into attachment to God. Detachment and attachment processes are simultaneous. As detachment increases, the force of attachment to God also increases. Withdrawing mind from the world means directing it to God. The tenth book of the Bhagavata illustrates how *Nirodha* is to be cultivated. Vallabhacharya lays utmost stress upon it as a mental discipline for the enjoyment of the bliss of the service of God and enumerates the characteristics of *Nirodha*. Gopeshha explains its nature by making it a synonym of *Vyasana* condition of love.

Vallabha begins the work by desiring for misery like that suffered by Yasoda, Nanda, the Gopis and the Gopas at the separation from God when He was away from them. By this he makes clear that the *Nirodha* is nurtured in misery due to separation from God. Worldly people do not desire misery but the lover of God should desire misery so that he may think of and remember God and be near Him. In the next verse, he desires happiness like that enjoyed by the Gopis and people of Vraja at God's returning. In the third verse he expresses his ardent desire for experiencing joy of the great festival like that experienced at Vrindavan and Gokula at the arrival of Uddhava. Uddhava was sent by Krishna from Mathura, with a message of consolation to the people of Gokul who were unhappy on account of Krishna's absence from them. They were much delighted at the news that Uddhava was sent to them by Krishna, which implied that He did not forget them as they believed.

As an act of *Nirodha* God's eulogies should be sung or recited. They are like the dinner with butter and praises of worldly people like dry food.

God's grace will descend on those who are distressed on account of Him. Knowing their agonies, merciful God residing in the hearts of the devotees becomes visible to them. To feel the presence of God, the devotee should be God-minded. Those forsaken by God, will not betake to *Nirodha* and be happy. Our senses by their nature seek worldly pleasures. They avoid God's path. For their sanctification they should be dedicated to God. Such people on dedication will find God as merciful. Even worldly misery will be regarded as happiness by them and they borne it, due to God's Will, without grudge or protest. The devotee who has cultivated *Nirodha* will not feel jealousy towards others placed in a better position than himself, in the world. Therefore, every sense—our eyes, noses, ears, tongues, hands, feet and even the six organs and the organ of excreta have their usefulness in this path of *Nirodha* as shown in Chapter III. *Nirodha* is a sort of discipline by which mind is detached from the worldly objects and attached to God, which is necessary qualification for the fitness of God's grace through His service. By it, the body, the senses and the mind are sanctified and made divine. The devotee then has no other thought or love except for God. Though living in this world, he forgets it and knows that he lives for God, and in God, only.

(16) *Seva Falam*: A work on the reward of service of God is the last in this group. It embodies the essence of *Pushti*. It consists of 9 verses, and yet, is so important, that not less than 12 commentaries have been written on it. Primarily it aims at the account of the rewards of service but also mentions the impediments (*Pratibandhas*) of service. The devotee who loves God selflessly with heart and soul and has taken a vow of consecration, must resort to service. This treatise mentions three rewards of service. They are: (1) *Alaukika Samarthya* (Supernatural strength) to be possessed by the devotee, so that he can win the love of God and make Him even dependent on the devotee. God being pleased with the service of His devotee puts Himself absolutely under his control. The devotee, by this, makes God sport and dance with him which is the highest reward.

(2) The second is the establishment of association with God for enjoying the *Samyoga Rasa* or joy of Union. Some understand *Sanyuja* in the sense of absorption of the devotee's mind in God.

(3) Sevopayogi Deha: Getting a body useful for service of God, just as the soul of a Pushti devotee is Pushti so also his body must be of Pushti character. The commentators have offered various explanations of the word 'body'. It may be any kind of body but it must have acquired divinity by God's grace. It may be in any place Vaikuntha or Gokul—chiefly in Gokul. According to some commentators the above three rewards are of Pushti Pushti, Pushti Maryada and Pushti pravaha devotees respectively.

It should be noted here that Vallabhacharya in this work understands *Seva* in the sense of mental service.

The impediments of service are also noted here. They originate principally from (1) Anxiety (Udvega) (2) Interruption and Pleasure (Bhoga). The first is of two kinds—one due to God's will or due to interruption from worldly people or proverty etc. If it is due to the first reason, the devotee should submit to God's will. He cannot avoid it by his own power. If it is on account of the worldly people or of his own doing; it should be shunned. If it is from God, then there is no help against it. Then the devotee should think that his soul is not worthy of acceptance by God for His Grace. By knowledge and discrimination he should dispel grief from his mind.

Impediments from Pleasure are of two kinds (1) worldly and (2) Godly. The worldly pleasures are of short duration, destructive to the soul and mean. The devotee should keep himself away from them at a great distance. The pleasures due to God's Will are not to be avoided. If the impediments are due to God's will they must be welcomed as token of God's Grace.

WORKS BY SRI VITTHALESHAJI (1516-1586 A.D.)

Vidvan Mandana : Vitthaleshaji son of Vallabhacharya was an Acharya of outstanding personality with his deep erudition and original philosophical thinking. He succeeded Vallabhacharya as an Acharya. Vallabhacharya laid the foundation of Pushti Marga and Vitthaleshaji completed its edifice. He made the Pushti Marga popular. He was a scholar and a poet. He wrote many poetical compositions on the *lilas* of Krishna. His monumental work on the philosophical subject is "Vidvan Mandanam" the orna-

ment of the learned. It is intended to give correct interpretation of the Upanishadic philosophy which was misrepresented by Shamkaracharya and his followers. Vallabhacharya's Anu Bhashya on the Brahma Sutra of Badarayana was left unfinished. Vithaleshaji completed it. There is an internal evidence to show that the Vidvan Mandana was written before his Anu Bhashya portion. The author's aim in the 'Vidvan Mandan' is to give correct exposition of the Upanishadic philosophy regarding the nature of Brahman, the world, the souls etc. and to refute Shamkarite theory of Maya (illusion). It deals with many points of school and subjects them to closest scrutiny and decides them to be unacceptable. The greatest distinguishing feature of this work is his consideration of the theory of the eternity of God's *lilas* which he asserts, receives supports from the Vedas.

Disagreeing with the philosophical teachings of the Shamkara school, he establishes the following truths with respect to God, the world and the soul, basing his ideas on Vallabhacharya's Tattva Dip Nibandha, Subodhini and the Brahma Sutras.

1. The ultimate Reality is Brahman.
2. Brahman viewed positively is qualified and viewed negatively, is non-qualified. The Shrutis have described both these aspects and even the Bhagvad Gita supports it. As qualified its form and qualities are divine, and as non-qualified it is destitute of temporal form and qualities.
3. Brahman is a material as well as the efficient cause of the world.
4. The origin of the world and the souls from Brahman is due to God's Will for sport.
5. God possesses the power (1) of manifestation (Avirbhava) and (2) disappearance (Tirobhava). When He wants to create the world, He reveals it from Him, by the first and when He wants to withdraw the world, He uses the second.
6. The world is *Sat* (being-existence) part of God and the souls are the *Chit* (consciousness) part of God.
7. Akshar Brahman is His form having, being, consciousness and finite joy. Purushottama is Supreme God. He is Perfect joy or *Rasa*.

8. As the world is manifested from God and by His Will, it is real.
9. There is a difference between the Jagat (world) and Samsar (worldly life-cause of bondage). The former is real and the latter unreal, and is created by the soul.
10. The world is no doubt a change from Brahman, but it is not a *Vikar*. It is only a *Parinama* (change) which is not a change in reality. There are two kinds of *Parinamas*. (1) *Vikrit Parinama* loses its original essence when it appears in the effect. The effect here cannot be restored to its original nature. (2) The *Avikrita Parinama* is that in which the effect can be restored to its original nature. The ornament is an effect of gold but it can be turned back into gold. The Samkhyas accept the *Vikrita Parinama* theory for explaining the Jagat from *Prakriti*, but Vitthaleshaji, following Vallabhacharya, rejects it and accepts the second theory that although the world, as an effect from Brahman, is a change, it does not lose its essence of Brahman. As an effect it is Brahman, and when it ceases to exist as an effect, it is Brahman. It means it is Brahman as cause and as an effect.
11. The souls are the parts (*Amshas*) of God who is an *Amshi*. The relation between them and God is that of the parts and the whole.
12. The souls are *Anu* (small) and not *Vyapaka* (pervading). They become pervading in the state of *Moksha*.
13. The soul's coming from Brahman is not production (*Utpathi*) but emergence (*Vyuchharana*) like sparks emerging from fire. They are eternal.
14. Of *Karma*, (action), *Jnana* (knowledge) and *Bhakti* (devotion), the last only is the reliable means for attainment of God.
15. The devotion is of two kinds (1) The *Maryada* and (2) The *Pushti*. The first is a means and the second is an end. The goal of the first is *Moksha*, that of the second is God's revelation. The first kind is called nine fold devotion and the second *Ragamika* or love-devotion.

16. The world and the souls are non-different from Brahman who is purely non dual.
17. The attributes of God are also not different from God.
18. Brahman is immanent as well as transcendental.
19. Brahman is a substratum of the opposite kinds of qualities.
20. Maya is a power or an instrument of God by which the world is manifested for God's sport.
21. The final goal of the soul in the Pushti Marga is participation in the bliss of God in His presence. It is superior to the Moksha or losing one's individuality. The devotee of the Pushti Marga wishes to retain his individuality as the soul when in union with God, so that it can remain in the presence of God, perpetually basking in His Light and Grace and enjoying His joy in love.

The work is some what stiff but can be understood with the help of the four commentaries (1) *Swarna Sutra* of Purushottamaji (2) *Hari Tashini* of Giradharaji (3) *Gangadharabhata's Tippani* and (4) *Siddhanta Shobha*. Sri Nanulal N. Gandhi has translated it into Gujarati. There is a handy summary of this work by Jagannatha Shastri.

Vitthaleshaji has collected in this work all the materials possible scattered here and there in different works, in order to establish his propositions on the nature of Reality of the world and the souls against the Shamkerite school. On the relation of the souls and God, there are three theories in the Shamkara School.

(1) The Limitation Theory (*Avichchedvada*) of Vachaspati Mishra. (2) The phenomenal appearance theory (*Abhasavada*) of Sureshvaracharya and (3) The Reflection Theory (*Pratibimbavada*) of Sarvajnatma Muni.

These three theories have been vehemently criticised and found defective by him.

(1) *Avichchedvad*-the theory of limitation-is also called *Adhyaropavada*-the theory of Super-imposition. It means that the human soul has no separate existence. It is Brahman but Nescience has lunateed or obscured its self luminosity and made it appear as the soul. It is Brahman Itself but is wrongly mis-

taken as the human soul due to ignorance on the part of the soul. This position of the Super-imposition school is challenged by Vitt-haleshaji. He proves that the human soul is not Brahman but a part (*Amsa*) of Brahman. The nescience has nothing to do with the form of the soul. If nescience is supposed to be the cause it should be accepted as beginningless like Brahman. In that case there will be two beginningless principles, coexistent. This cuts at the very root of the Mayavada theory of Shankara, who believes in non-dualism. By opposing nescience as one, obscuring of limiting Brahman's luminousness, the exponent of the theory has to accept two principles, Brahman and Nescience, which is tantamount to the acceptance of dualism. Again, if Nescience obscures Brahman's consciousness in the soul, the soul cannot escape from the worldly bondage. The soul shall permanently remain as soul and cannot be one with Brahman, the locus of the soul. The soul is unable to free itself from Nescience.

2. The Reflection Theory: This has been examined by Vallabhacharya in his *Tattva Dipa Nibandha*, Part I. Vitthaleshaji also refutes this theory on the following grounds. The theory explains that the soul is a reflection of Brahman in Maya. In Vallabha's system, Maya and Avidya are different though the reflection theory has identified Maya with Avidya. The Maya enveloped Brahman is Ishvara or Personal God, and the Avidya enveloped Brahman is the soul. The Reflection theory holds that Personal God and the soul are the reflection of Brahman into Maya and Avidya (Nescience) respectively. Vitthaleshaji proves that the claim of the Reflection school cannot stand.

1. For a reflection of any object into a mirror two objects—the object to be reflected and the mirror—are necessary. Here Brahman is the object and Nescience is the mirror. But it is a scientific fact that only the object having a form can have reflection. But Samkar's Brahman is formless. How can It be reflected into the Nescience?
2. The mirror in which the object is to be reflected must be pure, but nescience is by its nature impure.
3. It is also a well known fact that the object and its reflection cannot reside in one place. But according to the

Upanishadas—the two birds viz. Brahman and the soul dwell in one place.

4. If the soul is supposed to be reflection in nescience, then the soul also will be destroyed with the destruction of Nescience. The reflection will exist only so long as the mirror exists. Should this happen, how can soul realise Brahman or be one with Brahman?
3. *Abhasavada* or Appearance theory also stresses the point that it is on account of Avidya that the soul appears as such though in reality it is Brahman.

Vitthaleshaji examines this theory and finds it untenable.

1. The soul cannot be an appearance because this view is against the Shruti passage, which says that Brahman controls the soul from within.
2. If appearance is ascribed to Nescience, the question may be asked, why should it do so? Is it more powerful than Brahman, that it can make Brahman appear as the soul? Why should Brahman allow Itself to be ruled and over powered by Nescience?

If Brahman remains impotent against Nescience, no soul will be free from worldly bondage.

Many other points have been considered by Vitthaleshaji to disprove the Appearance Theory.

He has also discussed and criticised the Naiyayika position, according to which the souls have two categories (1) as human souls limited in knowledge, and (2) as Omniscient God. The Naiyayikas accept omniscient God only. Vitthaleshaji advances the following arguments in brief to challenge the Naiyayikas.

1. If the omniscient soul (God) is believed to be the controller of the souls, then he must have some another controller and that also another. This will involve a fallacy of *Ad-Infinitem*.
2. If Ishvara of the Naiyayikas is the controller and the ruler of the souls, then he will be open to the charge of partiality and ruthlessness. Why should he make some souls happy and others unhappy, some saints and others wicked?

3. If Ishvara is believed as the maker of the world, it will give rise to the presumption that God possesses body. But the Naiyayikas do not subscribe to this view.

Brahman is the ultimate Reality which manifests itself as the souls. That Brahman is called Ishvar in his personal capacity, but He is not to be bracketed with the souls. Really speaking Ishvara is not the omniscient or Supreme Soul, but is *Brahman*, God, above all the souls and from whose consciousness the souls have been revealed.

Bhakti-Hetu-Nirnaya: This work of Vitthaleshaji with a commentary by Raghunathaji discusses the question of a cause (*hetu*) of devotion. It is of a polemical character and is a companion to *Bhakti Hansa*. Vallabhacharya is a founder of the Bhakti Marga, but his Bhakti is different from nine fold devotion, which serves as a means to the goal of Moksha. It is technically called by Vallabhacharya as the devotion of the path of Maryada which is in accordance with the scriptures. Vallabhacharya's devotion—*Pushti*—is higher. It is not a means but an end itself. In its Maryada stage the devotion is attended by knowledge, but when it reaches the highest step of love devotion, it is completely free from knowledge. In '*Bhakti Hansa*' Vitthaleshaji establishes supremacy of love devotion. In this work, he proves by the authorities based upon the Vedas, the Brahma Sutras, the Bhagavad Gita and the Bhagavata Purana, that the devotion does not depend upon external factors. The worldly love may depend upon physical beauty, and has much to do with the social relations of the persons, but the devotee's love for God does not depend upon the Vedic means and even on nine fold devotion. It is spontaneous. If there is any cause of the love devotion, it is to be sought in the Grace of God. The K. U. declares that God cannot be attained by sermons from the preceptors, high intelligence and deep learning but He is to be attained by the choice (*Varana*) of God. He does it, by His Will without regard to any considerations of soul's fitness, the only consideration however, is whether the soul has dedicated itself to God, and has taken refuge in Him. Arjuna was a Maryada devotee. He is exhorted by Krishna towards the end of the Bhagavad Gita (1) that he should renounce all the means (*Dharma*) and resort to God alone by which the devotee gets

immunity from sins and guarantee of protection from all evils. If surrender is taught to the devotee of the Maryada Marga it is taught with greater emphasis to the devotee of the Pushti Marga. Surrender to God does not mean the state of absolute passivity. It means that one may do his duties of life, but should put his trust in God and should believe that his duties are God's work, without attachment to fruits. The word '*Bhakti*' is derived from the root '*bhaj*' which means service 'upto' the termination which connotes the sense of love. The whole word means service of God with love. Only those who are blessed by God by His Grace, can express their love devotion through service. The proposition established here is that Pushti devotion has not any cause, except the grace of God.

WORKS BY SHRI GOKULNATHAJI (1664-1753 A.D.)

Gokulnathaji: He was the fourth son of Vithaleshji. He carried on his shoulders the mantle of his father and grandfather and devoted his whole life by oral preachings and penmanship to carry and popularise the teachings of the Pushtimarga to its followers. We shall not refer here to the two most popular works on the lives of Eighty four of Vallabhacharya's ideal disciples and of two hundred and fifty two of Vithaleshji, which are believed to have been written by him in the Vraja Bhasha, for, they are irrelevant in this section. His works in Sanskrit consist of his several commentaries on the works of Vallabhacharya. They are the commentaries on the *Sarvottam Stotra*, *Vallabhashtaka*, the *Sfurat premashtak*, the *Pushti Pravah Maryada*, the *Siddhanta Rahasyam*, the *Antahakaran Prabodha*, the *Bhaktivardhini* and the *Sanyasniraya*. He has written a very excellent Commentary on the *Gadya Mantra* (vow of dedication) which enjoys supreme popularity with the followers of the Pushti Marga, for, it is a successful attempt, at the correct interpretation of the holy formula. He improves upon the text of the *Gadya Mantra* by slight modification in the wording and the addition of the word '*Gopijana Vallabha* (A beloved of the Gopis) as a most appropriate epithet for Lord Krishna. The main points considered in this commentary are: (1) That *Brahmasambandha* ceremony is necessary for the followers of the Pushti Marga prior to his initiation into this path (2) That *Brahmasambandha* means

reunion of the soul to God, who in His Highest form is Love (3) That the highest form of God as Love is Krishna (4) That it is an initiation ceremony to be gone through by the devotee before the image of God in the presence of a holy person—*Guru* (5) That it is to be treated as a spiritual nuptial ceremony of the soul with God (6) That it is a solemn vow of dedication of the devotee to God (7) That it is a ceremony as a constant reminder of the devotee's duty unto God, which requires him to use his time and all his belongings in the service of God (8) That unless this ceremony is gone through by the disciple he cannot receive recognition as a bonafide disciple and he cannot acquire fitness for the Divine Service (9) That it teaches the lessons of self-discipline and renunciation which are absolutely necessary for the growth of the love-type devotion.

He was more of a mystic than a philosopher. The pure philosophic side does not receive his attention in his oral preachings and writings. His stress on the Love-type devotional element and aestheticism of Vithaleshaji is the distinctive feature of all his works.

WORKS BY SRI HARIRAJI (1591-1716 A.D.)

Brahma Vada: Sri Hariraji elucidates in this short treatise the nature of Brahman from the view point of Shuddhadvaita Philosophy. He was more of a poet than a philosopher, yet in this treatise, he describes the nature of Brahman. To him, as to Vallabhacharya, the highest concept of Brahman is that it is not only *Sat Chit Ananda* (Being, consciousness and joy) but *Rasa* (Love) also. He says that the devotee of Pushti Marga should approach Supreme Reality (Krishna) in His Love-form through love. It is this aesthetic concept of God which appears to him the most. This concept receives support from the T. U., and the *Anandmaya Adhikarana* in the first *pada* of the first chapter of the B. S. He gives two conditions of love devotion (1) of Union with God and (2) of separation from God. The second is the real way of realising God for the Pushti devotee.

In this short treatise, he considers the questions like non-difference between God and the world and the souls. He says that

the world has been manifested by God for His sport. The high and low souls constitute His consciousness and they have been manifested with different names and forms along with other objects by God for His Lila. Differences in the traits of character, behaviour and tendencies of the souls are due to that.

The goals of these souls have been fixed by God's will. So some seek worldly pleasures, some heavenly happiness, through sacrifices etc., some salvation through knowledge, and some God through love. Those whose goal is the attainment of God, are souls of the highest type and are most favoured by God. These souls are Pushti souls. To see God everywhere and in all things, is the true knowledge. It is called the theory of pure Brahma because Shamkar thinks God as non dual, but he makes distinctions between God and the created things, and holds that the created things have only phenomenal existence, Brahman alone is real. Hariraiji, following Vallabhacharya, says that even created things are real. Brahman is not only non dual but its non duality is pure without any connection with Maya or Illusion. God's purpose in creation is His *lila* or sport. One should not ask why God should have such a purpose. He briefly answers that it is God's will. Thus the whole opposition against the Lila theory is silenced. All the good and the bad, beautiful and the ugly, the straight and the curved are attributed by him to the Will of God. They with their opposite characteristics also express God's qualities for His *lila*. In uniformity *lila* is not possible. There ought to be diversity which should be regarded as God's attributes. The sinners and the wicked, considered from this point, should not be condemned, since they have existence in this world due to the will of God. This work is commented by one Gopalakrishna.

Bhakti Dvaividhya Nirupanam: This is another work by Shri Hariraiji in which he treats of the dual nature of Bhakti (Devotion). He differentiates one type from other indicating its characteristics. The first kind is designated as love for the Lord's feet, and the second for His Face. The nature of the first is cold and it is to be got by the *Shravan* (hearing) and the *Kirtan* (reciting) the praises of God. The second is very rare. Only the most fortunate devotees may have it by the Grace of God. It is to be got by contemplating the face of the Lord during the state

of separation. Narada's devotion was of the first kind and that of the milk-maids of Gokula of the second kind. The same subject is treated by him in another work with a similar title. Here also he mentions two divisions of devotion. The devotion as taught in the Vedas and (2) the Devotion independent of the Vedas. In both there is love with the knowledge of God's greatness. The goal of the first is salvation and that of the second is God's love. In both, devotion should be directed to the service of God. In the first kind that service is practical, through body etc., and in the second it is mental. In the first, there is no specification of love. Any kind of love accompanied by the knowledge of God's greatness as the creator is needed but in the second kind the love specified as God's love, is to be attained by the devotee by the love like that of a woman. The devotee should renounce the world, discard all earthly loves, and make God his object of love. This devotion is an end to be achieved. He lives in the world, but he is so much detached from the world, that he is not conscious of any of his association with the world. He forgets this world knowing that he belongs to God only. Thus though in the world he lives in God only.

Mukti Dvaividhya Nirupana: In this work he deals with the dual aspects of *Moksha* (Salvation). Harirajji following Vallabhacharya, does not understand the term *Moksha* in the sense of absorption of the soul into Brahman. To him it means union with God. Its two types are termed as (1) Attainable by the soul through means (2) Bestowed on the soul by God by His Grace. In the first kind, the soul enters God. In the second God enters the soul. The first is attained gradually, and is known as *Krama Mukti* or *Sayujya*. In the second there is no gradualness. God Himself comes to the soul and blesses it with His grace. There is no expectation and reward. It is God who acts for the salvation of the soul. This is called *Sadyomukti*.

Antaranga Bahiranga Prapancha Viveka:

(Discrimination between the inner and the outer world)

In this work, Harirajji discriminates the Inner World, from the Outer one. The world that we experience with our senses is

the outer world, and should be shunned. The differences are explained as under:

Inner World

- 1 It is the world without any differences, and exists for God alone.
- 2 It is *Anandamaya*—full of joy.
- 3 Purushottama is its material cause.
- 4 It is *Avikrit*—changeless, eternal and immutable.
- 5 *Maya* has nothing to do with it.
- 6 In it God reveals His form in obedience of the devotee's Will to make Him participate in His joy.
- 7 In this the devotee desires God's love and the bliss from it in the presence of God.

Outer World

- 1 It is in the form of the world, the souls and the *Antaryamin*.
- 2 The joy is concealed in it. It appears as 'being' and 'consciousness' without joy.
- 3 *Akshara* is its material cause.
- 4 It is changing and mutable.
- 5 It is associated with *Maya* as an instrument or power of God by which it has been created.
- 6 This is created by God's Will for His sport.
- 7 In this, the soul seeks the pleasures of the senses.

SharanDvayaNirupan: In this work, Harirajji determines that *Sharan* (Surrender) has two forms (1) known as *Siddha Sharan* and (2) *Sadhana Sharan*—first is for the *Pushti* devotee and the second for the *Maryada* devotee. The first is to be had by renunciation, the second by non-renunciation. The first is independent of means such as knowledge and even remembering the *gunas* or attributes of God which are destructive in this surrender. It is secured only by God's grace. The first kind of surrender is intended for experiencing the pangs of separation from God. The second is dependent upon the means.

WORKS BY SHRI VRAJARAJI

Brahmavada : It is an independent short treatise, attempting to explain the Shuddhadvaita concept of Brahman. Its ideals are principally drawn from the Vidvan Mandana. It is of polemical nature seeking to refute the Shamkaracharya's Mayavada. It starts with the statement that Brahman is one though it is described in the Shrutis as qualified and non qualified. Both these aspects represent Brahman's Reality.

Shankaracharya relies only upon the negative Shrutis which assert that Brahman is non-qualified. The qualified form is due to Maya and it is intended only for the purification of the mind through worship in the initial stages. Brahman is in reality non-qualified but this aspect of Brahman is incomprehensible and inaccessible to the souls in the worldly stage till they are purified and acquire fitness for the knowledge God. The worship of the qualified Brahman is taught by the Upanishadas. Shamkara thus makes distinctions between the qualified Brahman and the non-qualified one and holds that the non-qualified Brahman is the principal and the qualified one is secondary.

The author of this work asserts that it is against the teaching of the Shrutis. The Upanishad passages describe both the forms of Brahman as of equal importance, which only describe Brahman positively and negatively. The qualified form of Brahman is the positive way of describing Brahman that Its form and attributes are real, because they are divine. The negative way implies that Brahman does not possess the worldly attributes. The purpose of the negative Shrutis is to deny the worldly attributes of Brahman. The Shruti that 'All this is indeed Brahman' explicitly asserts that the world is Brahman. Brahman's being qualified and non-qualified is expressed in the passage. "It is handless and footless and yet it grasps the things and runs". This is possible only if the forms and attributes of God are supposed as Divine and not as worldly. The Upanishadas describe both these forms positively and negatively in order to leave no doubt in understanding the real nature of Brahman. Looked both ways, both these forms are real and they are of one Reality.

The Shamkara school resorts to *Shakha Arundhati Nyaya* for explaining the two kinds of forms. One who wants to see a star

called *Arundhati* which is extremely tiny from a distance at first sight, he cannot see it, but his guide asks him first of all to turn his eyes towards a particular branch of a tree and then look straight towards the sky with perfect attention till the tiny star becomes visible. In the same way the aspirant should first resort to qualified Brahman and then he will be able to realise the nature of non-qualified Brahman. Then it is not necessary to take the help of the tree. One naturally looks up at the sky and sees the star. In the same way, the aim of the aspirant being Non-qualified Brahman, he has to resort to qualified Brahman in the preliminary stage, but after the knowledge of non-qualified Brahman is attained, the worship of qualified Brahman is not needed. The non-qualified Brahman in that stage is reached directly. To this Vrajraiaji replies that this illustration does not prove the position of the Shankara School. According to the illustration, both the branch of a tree, and the star aimed at are concrete and visible things, but non-qualified Brahman—the ultimate aim is non-visible and the qualified one is visible according to their belief.

Shankara's theory of two Brahman is exploded on the following grounds:

1. It is contradictory to the Shrutis, which declare unequivocally Brahman's being one and non-dual.
2. If two Brahman are accepted it will be Dualism which contradicts his non-dualism.
3. If it is said that the qualified Brahman is different from the non-qualified Brahman, it is also false, for, Shamkaracharya holds that Brahman is one and all things are Brahman, and the qualified Brahman is also not different from Brahman.
4. If it is held that the qualified Brahman is due to nescience (*Upadhi*) then nescience being beginningless (*Anadi*) like Brahman, the creativeness of Brahman will be of a permanent nature and there will be no end to it. To say that the qualified Brahman is the product of Maya does not hold good as it forces us to suppose Maya as the cause. So, it must be either *Samavayi* (material) or *Asamavayi*, or *Nimitta* (accidental) cause. It cannot be

the first because qualified Brahman is not quality of *Maya*. It cannot be second as then it must be a quality of non-qualified Brahman which is the material cause like the jarness in jar. It cannot be an efficient cause like the wheel etc. in the production of a jar. The wheel etc. are used by the potter. The creativeness of the world belongs to the qualified Brahman. If the *Maya* is a *Nimitta Karana* (accidental cause), it must be an instrument of the qualified Brahman, and not itself an Agent, using Qualified Brahman as an efficient cause.

If it is held that the partless Brahman is obscured by *Maya* and appears as qualified this is also wrong. Brahman according to Shamkara is partless. So how can one that is partless, appear as having parts i.e. qualities?

Shamkara's illustration of the jar-sky is not appropriate to explain the qualified Brahman, being due to *Upadhi* or nescience. The sky (space) is limitless but in the jar it is limited as jar-sky (space). In this example it is not wrong to describe the jar-sky as a part of the great sky because one beholds the space limited in the jar, but in the case of the qualified Brahman one has no cognition like that.

Vrajarajji further proves that *Maya* has nothing to do with Brahman. There is no connection between Brahman and *Maya*. It can neither be *Samyoga* (connection by contact) nor by *Sayujya* (inherence). If it is *Samyoga*, then Brahman and *Maya* must be two separate realities. But it is not said so in the *Upanishadas*. Brahman is abstract and *Maya* is only negative. The *Samavaya* connection is also not possible because *Maya* is not an attribute or a part of Brahman.

He then examines the *Naiyayika* Theory of the non-existence of an effect in the cause. On the supposition of this theory, this school believes that the world as an effect did not exist in the cause. Vrajarajji following Vitthaleshaji proves this view as untenable. As world is revealed out of Brahman, it had existence in the cause prior to its separate manifestation. Existence or being like consciousness is a constituent part of Brahman, which is revealed by God's Will in the form of the world.

The Naiyayikas hold that before the clay assumed the form of a jar the jar did not exist in the prior state i.e. the clay state (*Pragavstha*) and after the destruction of the jar, it shall have no existence (*Pradhvansadastha*). Again when we say that jar is not cloth, it means the jar has no existence in cloth (*Anoynyabhava*) and when we say that this is not a jar, its existence is completely denied (*Atyantabhava*). In all these examples the jar as an effect has not existence in any of the above four cases of non-existence. On the strength of this argument, the Naiyayikas hold that the world as an effect is non-existent.

Vrajarajji on the strength of the Sruti passage says that the existence of the world as an effect is supported by the Upanishadas. If the world has no existence, how can it be experienced by us. It is the experience of all men that the world exists for them. It is not like the dream-world. The world before its separate existence did exist in Brahman, and will have its existence in Brahman after its destruction. All the objects like the jar, etc. have existence in all the conditions. Only their forms change. Each object is revealed by God from Him, endowed with a certain *dharma* or attribute. The object jar reveals the attribute jariness which is explicit in the jar but implicit in the cloth. The various objects with names and forms reveal God's particular attributes, predominantly latent in other objects. The truth is that these attributes exist in the objects by their potency and latency, which are characterised as God's powers of *Avirbhava* and *Tirobhava*. So existence of a thing means potency of a particular attribute in that thing, and non-existence means latency of the attribute, but not its non-existence. Shuddhadvaita school does not accept the theory of non-existence.

In conclusion, Vrajarajji establishes that Brahman is one. It has, however, three forms, the physical as the world, and the souls as the spiritual—Akshara and as the Divine, Purushottama. Purushottama is the highest form and is attainable only by love devotion. Akshara Brahman is an abode of Purushottama and is attainable by knowledge.

WORKS BY SHRI GIRIDHARAJI

Suddhadvaita Martanda:

He is a learned author of the commentary known as Vivarana on Anu Bhashya. It is said that he was the first scholar to designate Vallabha's Bhashya as Anu Bhashya. Vallabhacharya himself did not give it this name, nor his son Vitthaleshaji, who completed the latter portion of the Bhashya. He is also credited to distinguish Vallabhacharya's philosophy, from other schools of philosophy by naming it as Shuddhadvaita Philosophy. There is no evidence from the literature of this school to show that the word Shuddhadvaita was current before Giridharaji. It was then known as Brahmavada as against the Maya Vada of Shamkara, but as other schools of philosophy had received distinct names as Kevaladvaita of Shamkar, Vishishtadvaita of Ramanuja, Dvaitadvaita of Nimbaraka and Bhaskara and the Dvaita of Madhva, he perhaps thought it proper to give some appropriate name to Vallabhacharya's philosophy. In his judgment the name Shuddhadvaita was quite appropriate. The whole work consists of 95 Karikas (verses), like Vallabhacharya's Tattva Dipa Nibandha—Shastrartha Prakaran. It is an independent attempt to state the fundamental principles of the Shuddhadvaita Philosophy. Ramakrishna Bhatta has elucidated it by his commentary called Prakasha.

The title of the work, means 'The sun of the Shuddhadvaita Philosophy'. At the close of the work he explains why this work is entitled as the Sun. Just as at the rising of the sun, cold and fuggy atmosphere disappear, the roads become distinctly clear, the lotuses bloom and sparkle in the lakes, the veil of darkness is lifted from the surface of the earth, creatures breathe the spirit of freedom and joy in their various activities, so, by the knowledge of this work, the ignorance will be removed, the hearts of the devotees will be warmed by love of God, and they will feel freedom from the world and experience ecstasy of the service of God and enjoy His love.

In the beginning, he explains the word Shuddhadvaita which is a compound of two words 'Shuddha' (pure) and 'Advaita' (non-dualism). Advaita is the opposite of Dvaita which is derived from

'Dvaita' meaning a collection of two i.e. matter (world) and the souls. Dvaita means Dualism. The 'A' before 'Dvaita' expresses the negative sense i.e. non-dualism, while Shuddhadvaita means a philosophy of pure non dualism. By dualism it is intended to include the differentiation of a cause and effect, the unconscious and the conscious. All these differences are for God's sport. Shankara explains these differences due to Maya and asserts that Brahman alone is non-dual and real, but the differences of matter and the souls are unreal. His philosophy is therefore, known as only non-Dualism. The differences are simply appearances and not real, the only Reality being Brahman. Vallabhacharya does not accept Shankar's Maya theory. God's creative activity is not due to Maya but to His pure Will, and again, creation is not production, it is manifestation of God's form, as Being and consciousness. By His will God manifests the world and the souls, and by His Will He takes them back into Him. It is His Will which plays the important role. No doubt God makes use of his Maya which is nothing but his power, while creating but the creative activity is not to be attributed to Maya as understood by Shankara. The differences of the unconscious and the conscious are manifestation of God's own constituents differentiated for His play. Even as differences they reveal God's form, so they are one with God. God as cause and effect, or as the world and the souls, or under different names and forms retains His purity of Divine Nature. It is neither diminished nor obscured by Maya as supposed by Shankaracharya. For this reason, the word 'pure' is introduced before Advaita to explain the correct meaning of Vallabha's philosophy.

Having thus explained the name of the Shuddhadvaita Philosophy, he explains the nature of Brahman which is omnipotent, omnipresent, omniscient, the maker of all things, possessor of all powers, and having—Being, consciousness and joy as Its form. Next he enumerates the characteristics of the soul as possessed of consciousness, infinitesimally small and a part (Amsha) of the God, with joy latent in it. The purpose of God's creation is indicated in verse 12, which is for the sport (Krida) and is explained that just as a serpent assumes straight or circular form as it wills, in the same way, God also assumes any form according to

His Will. Although so many forms issue from God, the essential nature of God, remains unaffected, just as gold, changed into ornaments, remains as gold in essence, all the objects express the divinity of God who is the controller of Prakriti (the world) and the Purushas (souls). All the case relations in grammar refer to God. In the nominative case, God is the subject or enjoyer, in the accusitive an object, or the enjoyable, in the instrumental case as an instrument by which actions are performed, in the dative as the persons or objects with reference to whom particular actions are done or something is given, in the ablative case as the persons or places from which something is separated, and in the locative as place, the persons, objects or places, in which other things are located. The whole language transaction by case relationships points to the presence of God. Thus establishing the oneness of Brahman, he criticises Shankaracharya's explanation of '*Tat Tvam Asi*'—Thou art That.' 'That' (Tat) means Brahman and 'thou' (Tvam) the human soul. Shankara says that this sentence in the C.U. conveys the sense of identification between the human soul and Brahman. Girdharaji, following Vallabhacharya says that the interpretation is wrong. It does not imply the sense of identification, but of likeness between the soul and Brahman. The word '*Tatvam*' in the sentence should be taken as one word, and not as two words 'Tat' and 'Tvam'. 'Tvam' does not mean Thou. It is an affix added to '*Tat*' in the abstract sense of condition, meaning the condition of being like That (*tat*) Brahman. The relation between the soul and Brahman is that of an Amsha 'part' and the 'Amshin' the whole. The latter portion criticises Shankara's Mayavada, Ramanuja's Vishishtadvaita, Bhaskara and Nimbarka's Dvaita-Dvaita, Madhva's Dvaita and Shakti Vada. All the above Vadas showing relation between the world and souls on one hand, and God on the other, are proved defective in one way or another. They have no support from the Vedas, so are not acceptable.

He then considers Akshara in relation to Purushottama and says that Purushottama is the Supreme Reality or Ultimate Principle, which can be attained only by devotion. The final goal of a devotee is not Moksha (salvation) but *Parmananda Prapti* (attainment of Divine Joy).

WORKS BY SHRI PURUSHOTTAMAJI

Khyati Vada: It is a polemical work criticising the various theories on Error in Indian Philosophical systems and finds them not satisfactory. The theories of error are dealt with at length in the previous Chapter II.

Moreover Vallabhacharya has attempted an explanation of error in his *Subodhini* commentary on the Bhagavata BK. II. Shri Purushottamaji elucidates it in this work. According to him, the error is to be explained in two ways, one by the *Akhyati* which holds that in fact there is no wrong perception of the object. The wrong perception arises out of the *Samskara* of the memory image of the object existing in the mind, which is wrongly directed by the *Tamas*-bewildering attribute of the intellect or by the *Anya Khyati* of the Purva Mimansa. The first one is resorted to by Perfect souls who have acquired perfect knowledge and perfect control over their minds, the second way is resorted to others who are imperfect in knowledge and self-discipline.

Shri Purushottamaji criticises the various theories and assigns reasons for their rejection. The wrong perception is due to wrong interpretation of the object by intellect under the influence of the predominance of *Tamas* or bewildering quality. It may be called the *Buddhi* creation. But ultimately, the erring of *Tamas* quality in the intellect of the soul is due to God's will for His *lila* (sport). Considered from this view, the error as such has no separate existence from God. It is due to God's will that the attribute of the shell is manifested in silver, and obscured in the shell. So this wrong perception is nothing but the perception of the manifested quality, for the time being in silver and non-perception of it in shell, because God does obscure it at that time. So ultimately the visibility, and non visibility are to be accounted by God's powers of manifestation and non-manifestation. No doubt as stated above, the effect of *Tamas*, the presence of the *Samskaras* and of the attributes common to shell and silver explain the possibility of the wrong perception, but really it is the work of God's Will which is expressed in hide and seek play.

BhedabhedaSvarupaVada is the theory that discusses the nature of difference and non-difference between the world and the

souls on the one hand, and Brahman on the other. There have been various theories on this question. Shankar's theory is called 'Abheda' Non-difference theory, meaning thereby Brahman alone is real. He says the differences, being due to illusion or nescience are not real. Ramanuja also holds the Abhedavada, but he says that the differences are to be regarded as adjectives of the substance. The adjective 'white' in white cow is invariably associated with a cow. In the same way, 'the *chit* and the *Achit*' the conscious and unconscious are invariably associated. So, although seeming, differences are not real, their relation to Brahman is like that of the body to the soul. Bhaskara and Nimbarka hold the brief for Bhedabheda—one holding differences of *chit* and *achit* unreal and Brahman real. To Madhva, differences are a reality. Vallabha advocates Shuddha Abheda, meaning there is pure non-difference and as such the differences are also real. The Upanishadic texts corroborate both difference and non-difference. The Shruti 'I am one', 'I wish to be Many', supports difference. The Shruti '*Ekam Eva Advitiam.*' 'It is only one—Non-dual' emphasises Nondifferences. These two opposite Shrutis have created confusion in the minds of some, in comprehending the relation between the differentiated things and Brahman. Vallabha has stated his position as above, but still some doubt lurks in the minds of some critics that the fact, that the differentiated things have separate existence, cannot be denied. Even the objects like jar etc. have physical existence and they seem to be different from Brahman. So differences have to be accepted just for their satisfaction. Purushottamaji reconciles both the views of the difference and of non-difference. But he says that what is cognised as difference is not separate but inherent in non-difference. Brahman by its Will has differentiated Itself into many forms. So the differentiated forms are not different from Brahman, as cognition of difference is only superficial and only apparent. This is called *Bheda Sahishnu Abheda*. This is resorted to for explaining the differences in our dealings in the world. Without differences our life cannot go on. This is only for practical purposes but theoretically and fundamentally there is non-difference.

Srishtibheda Vada: In this work, Purushottamaji examines the various theories relating to creation and proves them as fallacious. His object is to prove with the support of the passages

from the Upanishadas, that world is created by God out of Him who is the material and also efficient cause. First of all the author criticises the *Asat Karya Vada* (The theory of Non-existence of an effect) of the Naiyayikas, the atomic theory, known also as *Arambhavada* of the Vaisheshikas, the Samkhya theory of the causality of Prakriti, the illusion theory of Shankara, and the Parinama Vada of the Puruvamimansa.

The Naiyayikas believe that the world as an effect, did not exist in the cause. It is a new production. This is refuted on the following grounds:

1. If the world as an effect did not pre—exist in the cause then it is a mere nonentity like the sky flower.
2. If the effect did not pre-exist in the cause anything can be produced from anything. The curd should be produced out of water and oil out of sand particles.
3. If the jar is not present in clay, or oil in oilseeds, no body, however, clever and intelligent, can produce a jar from clay and oil from oil seeds. This means that the effect is implicit in its material cause.

The effect comes out from its cause, in which it was implicit before it became explicit as an effect. In all cases of effects, this rule holds good. Nothing comes out from nothing. Every object which has existence has emerged, from the cause in which it existed as being one with it. In the case of a cloth although it is not seen separately as existing in threads, it becomes visible when these threads are combined together and woven. So, the emerging of an effect from a cause, sometimes needs combination of these materials. Had the threads been not combined, the cloth would not have appeared. Again how is it that from the threads, we have a cloth and not a jar? The reason is quite simple, that the threads or cotton possess the potentiality of being manifested as a cloth. The Naiyayika theory of non-existence of the effect cannot stand to logical test.

Refutation of the atomic theory of the Vasisheshika School

Next, the author criticises theory of the causality of *anus* or atoms. It is not only peculiar to *Kanada* but is the distinguishing

feature of his philosophy. Vallabha has refuted this theory in his Anu Bhashya. (1) Since atoms have no space, their combination is impossible. (2) They are not eternal. (3) If atoms are external, there will be no dissolution of the universe. (4) We cannot suppose that atoms possess form. If we believe that they possess form, they would be ephemeral. (5) This atomic theory is not accepted by all Vaidikas. Purushottamaji also opposes this theory as under:

(1) The Vaisheshikas believe the atom to be physical in character, but this is not correct because the elements or *bhutas* namely earth, fire etc. did not exist before an atom. If it is said that the sky did exist, the answer is that even the mind also did exist. So the position of the Vaisheshikas is not correct.

(2) The theory cannot be accepted on the ground of perception because when a man dies his body, the outcome of the atoms of earth, water etc., must not be seen, because just as the outcome of the body is the combination of the atoms so death must be the dissolution of the atoms. In this process, the body of the dead man must not exist.

(3) It states that the effect is non-existent in the cause. This is refuted above.

The Samkhya theory of the causality of Prakriti is also challenged. That school attributes creation to Prakriti. It relies upon the following in support of the theory.

1. The Shruti *Pradhant Jagat Jayati* declares that the world is produced from Pradhana Prakriti.
2. Wherever Brahman is said to be the cause of creation, Brahman should be understood in the sense of Prakriti.
3. S.U. 4-5 mentions that *Aja* unborn or Prakriti is the cause of creation. The Samkhya school believes that their theory of the causality is based upon the Upanishadas, but the BrahmaSutrakara has disproved that. Shankara, Ramanuja and Vallabha have in their commentaries proved that the Samkhya view is not correct. Purushottamaji bases his arguments on Vallabha's Anu Bhashya and Vitthaleshaji's Vidvan Mandana. He says that the Samkhya theory is untenable. Prakriti being *Jada* (unconscious) cannot create, as creative activity be-

longs to consciousness. Prakriti is not an independent Reality. It represents the being aspect of God. The word *Aja* used in the Shruti passage is to be understood in the sense of God's Power. There is not a single passage in the Upanishadas, which will directly support the Samkhya theory, though the specific words like Prakriti, Purusha, Mahat, Ahankara, etc. current in the Samkhya system are found there. Rightly understood, they go to establish the causality of Brahman.

The *Parinama Vada* is rejected by the author. If the effect is considered as a change it will go against the *Sat—Karya Vada* (The change theory of the samkhya) of the Samkhyas who believe in the reality of the effect also. The Samkhyas accept Prakriti and Purusha as ultimate principles, and as eternal. If it is so, how is it that the Prakriti becomes subject to modification and the Purusha remains unmodified?

Next *Mayavada* (Theory of Illusion) of Shankaracharya is made a target of attack. This theory ascribes the causality of the world by Brahman due to *Maya* or *Avidya* (Illusion or Nescience) and holds that the world has no existence. Its appearance as such is phenomenal. Purushottamaji's arguments in refuting this theory, are based upon Anu Bhashya, Tattva Dipa Nibandha and Subodhini by Vallabhacharya and V.M. of Vitthaleshaji. Following Vallabhacharya, he enumerates five kinds of creations as shown in Chap. II, Section I.

These different kinds of creation are supported by him, with quotations from the Upanishadas, the Gita and the Puranas—particularly the Bhagavata. He also states that the Maya principle of Shankara does not occur in the Upanishadas. It is however found in the Puranas but there its purpose is to detach men from the worldly pleasures. Vallabhacharya understands by it the Power or Energy of God inherent in Him. God uses it for the purpose of creation. In this sense it is an instrument of God for the purpose of creation. Shankara has been influenced by the Ajatvad of Gauda Pad Acharya in his commentary on the Mandukya Upanishad; but Gaudpada did not understand the M.U. in the right spirit.

Having discussed all these theories, Purushottamaji arrives at the conclusion that the world is God's own creation. It emerges from God by His own Will. It is not a product but a manifestation of God. It represents the Existence aspect of God and as such it is a form of Brahman. Its reality is not diminished in being separated from Brahman. Brahman is existence, consciousness and joy where as the world is only existence patent, with consciousness latent in it.

Andhakara Vada: It is the theory discussing the nature of darkness or *Tamas* whether it exists as a separate substance or as non-existence of light. Some schools accept it as a substance. Purushottamaji discusses the various views and comes to the conclusion that it is not a substance. The Vaishesika School has mentioned nine substances five elements, space, time, spirit, and mind. *Tamas* cannot be included in the seven categories of the Vaishesikas namely substance, quality, action, universality, particularity and inherence. It is not universality, as it has not got any common property with other objects like cowness in all the cows, nor is it a particularity because it does not possess a differential mark by which it can be individualised. It is only the negation of light. It is not inherence, because, no cause and effect or the whole and part relations subsist in it. If it is a substance, then it must be a substratum of some qualities. It is not. It cannot be identified with quality because if it were a quality it must inhere in some substance but darkness does not inhere in any substance. It is not an action, because it cannot produce contact. It cannot be earth, having no smell, not air having no touch, not light, having no lustre. Similarly it cannot be associated with space, time, spirit or mind. So those who accept it, say that it is different from the nine substances. The followers of Kanada do not take it as a separate substance. Purushottamaji replies that the idea is opposed to the view of Badarayana and Jaimini. Kanada's definition of *Tamas* as absence of existence is wrong. It is also wrong to know it as an error. The followers of Prabhakara regard *Tamas* as absence of the knowledge of light. He says that the absence of light is called *Tamas*, but this is not correct. The knowledge of the absence of knowledge is only a mental act and not a physical one. In the opinion of the author, it is a product of Maya which is the original power of God whose function is obscuring other things. It is

a veil which covers up the things and prevents them from being seen. It cannot be included in the list of the substance, though it exists as a product of Maya.

Prasthan-Ratnakara: This work of Purushottamaji is too rigid and difficult to be summarised. It is purely a philosophical work. It is incomplete, only available in two Parichhcedas. The main problem is the Reality, treated from the stand point of Vallabhacharya's Shuddhadvaita philosophy. It is treated epistemologically and ontologically in a *Pramana* and a *Prameya* way. Under the first are discussed the theories of the *Pramanas* for knowledge accepted by the other schools, and the author's own view is expressed. He divides knowledge into two parts (1) known as *Satya Jnana* or *Bhavajnan*, which is indicated in the Shruti, which describes Brahman as Truth, knowledge and Infinite. According to this, Brahman is self luminous. Knowledge is Its very nature or essence revealed in God's qualities, just as the light of the sun is revealed in the rays. This knowledge is further collected and conserved in the Vedas like the light of the sun on the earth revealed through the word-form of God. These four kinds of knowledge of *Svarupa*, *Guna*, the Vedas and the word are like the light of the Sun's Disc of the rays that spread on the earth, and the light in reflections. This knowledge is intrinsic. The other kind of knowledge is to be got through five organs of knowledge and the four internal elements, the mind, the intellect, the ego and the consciousness. This knowledge is obtained by the soul, with reference to the world which is knowable. By means of knowledge, the knower i.e. soul should know that the world is the form of God and real. Thus Purushottamaji explains that knowledge is ten fold—four fold due to God's nature, five fold due to the organs of senses and four external elements and one with reference to the world. The knowledge due to God's nature is self-luminous. It comes as the Grace of God. For the knowledge by the organs etc. one has to get it by the study of the scriptures, contact with the learned and saintly persons, by hearing and by self-control. He includes all knowledge under three categories (1) Knowledge whose locus is God (*Bhagavadashraya*) as revealed in God's nature, His qualities, the Vedas, and word form. This is of four kinds. (2) the knowledge whose locus is the soul, as a knower, got by his external organs and four internal organs—the mind, the intellect, the ego and the

consciousness. It is of five kinds. (3) The knowledge whose locus is the world. It is of one kind. The world is an object of knowledge. By knowledge the subject (the soul—the knower) knows the object that it is the form of God. By the *Bhagavadashraya* knowledge, he knows only God and neither the soul nor the world. The knowledge of the first kind is relating to the cause, and that of the second is relating to the effect—the world. The four fold knowledge of the first kind is revealed in the soul as the quality of the Atman, the six fold knowledge of the second kind about the world is obtained by the soul through external organs of knowledge including the mind, the intellect, the ego and the consciousness. The first kind of knowledge is immutable, the second mutable. It is not momentary or evanescent, but steady in the empirical state of the world and therefore real. The test of the continuity and steadiness of knowledge lies in the remembrance of God. The object of knowledge is to preserve the impressions about God in memory for a long period in the worldly state. If these impressions are lost for want of continuity of knowledge the memory of God also will be lost. So the process of acquiring knowledge must be continuous. Our organs receive impressions about God by knowing that the world is the existence part of God and our internal organs should preserve those impressions by contemplation of God.

The knowledge which the soul seeks from the worldly objects through the organs, is worldly knowledge and is of three kinds—according to the influence and predominance of the three gunas, the Sattva, the Rajas and the Tamas. The Sattvika knowledge is the best, reliable and worth seeking, the Rajas, as lower than that, is less trustworthy. The Tamas is the lowest and must be shunned by an aspirant of spiritual life. The Sattvika knowledge is called *Nirvikalpa*—the knowledge of oneness of Brahman without differences. The Rajasa is called *Savikalpa*—the knowledge which involves oneness of Brahman and the differences of the world and the souls, the Tamas knowledge consists only in knowing the differences of the world and the souls. The Mimansakas, the Bauddhas, and the Naiyayikas also have the two divisions of knowledge but their meanings differ. According to the Naiyayikas, the knowledge which one gets from the contact of the senses with external objects, without any determination is called Indeterminate knowledge but when one knows the exact nature of the ob-

ject, it is Determinate. Mimansakas believe that when the nature of the object is determined by five factors (1) common property (2) substance (3) quality (4) action and (5) a name, it is called Determinate. When the knowledge has no reference to these it is Indeterminate. According to the Vijnanvadi Baudhas, the knowledge of consciousness as Reality alone is non-determinate and the knowledge of the world and the souls is determinate. The Mayavadin makes the real distinction between the two, by saying that knowledge arising out of contact with the objects is Determinate, and the knowledge not arising out of the contact is Indeterminate. The knowledge of non-duality of Brahman is indeterminate and of the duality of the world and the souls is determinate. The Shuddhadvaita holds that when God is known in His absolute oneness without differences in His Existence, it is Indeterminate or the Sattvik knowledge, but when God is known with differences of the names and forms in the world, it is Determinate. The determinate knowledge according to Purushottamaji has five varieties (1) doubt (2) contrariness (3) Determination (4) memory (5) sleep. The knowledge got through intellect is superior to the knowledge got through mind. Even here the knowledge obtained by the Sattvika intellect alone is trustworthy as teaching the determination of the nature of the object of knowledge. This is rightly understood as *Pramā*-knowledge. It is of dual character. (1) perceptual and (2) non-perceptual. The proof which leads to the right knowledge is called *Pramāna*. The knowledge due to *Shabda* Brahma is principle, and that got by perception inference etc. is subsidiary. The Shuddhadvaita school accepts only the *Śruti*, *Pratyakṣa*, *Smṛiti* and *Aśumana* as *Pramānas*. Others are accepted if they support these.

Of all these proofs in the matter of the knowledge of God, the Word—Testimony is accepted as trustworthy, other scriptures are accepted if only they support the above. Of the above scriptures, the succeeding one is of greater value than the preceding one. Thus the *Bhagavata* has the highest value.

This view is based upon Vallabha's statement in the T.D.N.

The second part relates to the *Prameya*—the knowledge of Reality. It is triple (1) as original (2) as a cause and (3) as an effect.

The original Reality is known as Akshara in whom Prakriti and Purusha are inherent in unmanifest condition. It is also known as *Kutastha, Avyakta, Sadasat*. It is experienced in three forms of time, work and nature. The work-form is revealed in all the activities of obligatory or prohibited, either in the scriptures or in the worldly dealings. The Akshara as Time, appears in the sense of time division, the work, as the space, and the nature in the changes; i.e. Time, space and all the changes, are manifested from Akshara Brahman as a cause is the source of all 28 elements shown in Chap. II. The world constitutes the existence or unconscious aspect of Brahman, and the souls the conscious aspect of Brahman. Having stated these three forms of Brahman, Purushottamaji, summarises his view that all these forms of God are real. The Highest form of God which is higher than Akshara is Purushottama. As Purushottama, He is both qualified, in the sense that His form and qualities are divine, and non qualified in the sense that they are not worldly. Purushottama is Perfect Joy. The world and the soul-forms are to be looked upon as manifestations and not as changes or the *Vikaras* as they are not different from Brahman.

Jiva Pratibimbatva Khandan Vada: The work on the refutation of the theory of the human soul as a reflection of God is chiefly of polemical character. The author examines the claims of the Mayavadins, who assert that the human soul is a reflection of Brahman, due to Maya or illusion or Avidya. Here the author states that among the sponsors of the reflection theory, there are following six views:

1. The reflection of consciousness in Maya is called Ishvara—personal God, and that in the Avidya (nescience) is called human soul.
2. The reflection in the Prakriti, having predominance of the Sattva quality is Ishvara and that in the Prakriti having predominance of the Tamas is Jiva.
3. The Reflection of Brahman in the Prakriti with the projecting power of Maya is Ishvara, and that in the Avidya with the concealing Power is the Jiva.
4. The reflection in Avidya is God and that in the inner organ is the Jiva.

5. The reflection of Maya resorting to Brahman in the intellect producing differences is God and that of the Maya associated with the body of every individual in the internal organ is called Jiva.
6. The reflection of the consciousness of Brahman in the mind is God and that in the nescience is soul.

Purushottamaji discussed them in his commentary on Vallabhacharya's Tattva Dipa Nibandha.

The main arguments used by him for rejecting the Reflection theory are as shown in this chapter although elsewhere they have been given again in his another work with the same title.

In addition to the arguments given in Chapter II he adds that—

1. The Gita holds the soul is a fragment of Brahman. It does not describe it as a reflection of Brahman.
2. If the Jiva is regarded as reflection, there will be no Moksha, because the sponsors of the reflection theory hold that the reflection of Brahman in Nescience is Jiva, but the nescience is destroyed by Knowledge so when knowledge destroys nescience, it also destroys the reflection in it, called the Jiva.

On such grounds, the reflection theory is challenged by him. On the authorities of the Shruti passages, the Brahma Sutras, and the Gita he asserts that the Jiva is not a reflection and unreal but is the Amsha (fragment) of God as being and consciousness, and it is real.

Bhaktiyutkarshavada: In this small work, Shri Purushottamaji establishes superiority of devotion over knowledge. This controversial point centres mainly on the text of the Maitreyi Brahmana, which says that when the desires are destroyed a mortal becomes immortal and attains Brahman. As regards this text, a query is put in the beginning as to how to become immortal. The reply is, "The Atman should be seen, heard, thought and contemplated. The sponsor of the knowledge theory asserts that the Atma Darshana i.e. realisation of the self is indicated as a way to immortality. In other words he supposes that knowledge is a means to immortality. According to the above Shruti, Purushottamaji, commenting upon the purport says that interpreting it in favour of

the knowledge doctrine betrays ignorance of the context. The word, 'Atman' in, 'Atma Darshana' is not to be understood in the sense of human soul but for God. So the word *Atma Darshana* means the seeing of God. The Upanishadas use Atman in the sense of God. The meaning of the Shruti is, 'God should be seen, heard, thought and contemplated.' But how is God to be seen? The Shruti further says that by making God as an object of love, he can be seen. It implies that God should be loved above all others and loves including love to family, to society, to country etc. should be regarded as inferior to love for God. The T.U. expresses the concept of God as *Ananda* or *Anandamaya* or *Rasa*—Joy or Love. God's Love-form or the Joy-form is expressed partially in earthly joys or loves. The seeker of God should transcend them all and experience only unconditional and supreme love for God. . So on the strength of the above Shruti it is to be established that devotion which is love for God is superior to knowledge. It is even greater than the state of immortality or knowledge. So according to this, one should get the knowledge of the greatness of God as preliminary requisite and then approach God through love. Here the conditional nature of devotion is indicated but it can be unconditional without knowledge.

One may argue here that God is to be experienced mentally. How can He be visible to the physical eyes. To this Purushottamaji replies that the devotion can be the attribute of mind as love. So whether God is mentally experienced in His Love-form or physically seen, it does not make difference as regards the principle of the superiority of devotion to knowledge. Devotion is to be regarded as the attribute of the soul. As devotion or love for God develops, the desires for worldly or heavenly happiness and even for Moksha are ended. No doubt desires do remain in their sublimated form. A devotee is free from worldly desires, but has the desires for participation in the joy of God, by God's Will which depends solely upon God's Grace. They reject the Grace in favour of their desire for participation in the Joy-form of God in union with Him as a separate entity. Moksha is meant for man of knowledge. The devotees who have dedicated their life to the service of God and seek God only by uncommon and selfless love, are deemed by God as eligible for His Grace. According to Purushottamaji the highest goal

is the participation in the Divine Joy, which is to be reached only through love or devotion of God.

Bhakti Rasatva Vada is a work attributed to Pitambarajee, father of Shri Purushottamaji. (See Ch. III, Section I)

WORK BY YOGI GOPESHVARAJI

(7)

Bhakti Martanda: It is a masterly work of Yogi Gopeshvaraji dealing exhaustively and in full details on the Doctrine of Devotion. The title rendered into English means, 'The sun of Devotion'. Devotion is compared with the Sun because just as the Sun is the cause of light and bloom of the vegetable life and eclipses all other luminaries, in the same way the Bhakti is the super means, in God realisation. Its principal ideas are derived from the works of Vallabhacharya, and Vitthaleshaji's *Bhakti Hansa* and *Bhakti Hetu*. It is however an independent work testifying to his extraordinary learning and genius as a master thinker in his art of elucidating his subject.

The work is divided into four sections (1) *Pramana* (2) *Prameya* (3) *Sadhana* and (4) *Fala*. In the first section he establishes his proposition that Devotion is mentioned in the Vedas and other authoritative works as a means for God-realisation. He rejects the views opposed to admitting Devotion as a principle for God realisation. In the second section he differentiates Devotion from knowledge, workship, etc. and explains its real nature. In this section, he discusses the theories which identify devotion with action or knowledge. Action being physical, cannot be devotion, knowledge being intellectual, cannot be devotion. Worship which combines action and knowledge, cannot be devotion. It is mental no doubt but must have emotion of love. He considers two definitions of Devotion, one, by Narada which says that it is supreme and unconditional love for God but having for its pre-requisite the knowledge of the greatness of God, and the other by Shandilya, which dispenses with the knowledge altogether but purely recommends love for God. Again he divides it into two types—the *Maryada* and the *Pushti* types. The *Maryada* is nine fold. It is a means. The other is pure love. It is an end. The goal of the first is *Moksha* and that of the second is the enjoyment of God's love by

His Grace. These two divisions are also known as *Vihita* or *Vaidhi* Bhakti or scriptural devotion, the other *Avihita* or *Ragamika*, independent of the scriptures. It is again *Pravahika*, *Maryada Margiya* and *Pushtimargiya*. The nine fold devotion used as a means for Moksha is of the first kind, it is of the second type, if directed to God alone for enjoyment of His love. The last one is the best. It only is the real devotion. It is very often identified with God's Grace—*Anugraha* or *Kripa*. Some identify it with wish of the devotee, but it is not so. Every desire has a tendency to seek happiness, but love does not seek happiness. It often undergoes misery. Again a desire arises from selfish motive but love has no selfish motive. When one loves ones children, one does not wish for any return or happiness from them. It is not desire, nor is it a desire for Moksha. The devotees who love God do not care for it.

The word Bhakti is derived from root 'bhaj' with termination 'ti' added to it. The whole word means love with service for God. It is active, because it requires that the body, the senses, and the mind should be engaged in the service of God. It is the love by which God's love is experienced through physical service in the union (*Samyoga*) state of love, and mentally in the separation (*Viprayoga*) state. Thus it carries double meaning of service and love like the words *Pushpavat*, conveying the sense of the Sun and the moon. As the sun it makes the day lotus bloom by its light and as the moon it makes the night lotus bloom. In the same way, in the form of service it becomes the cause of experiencing God in the State of union, and as love in the State of separation from God.

The author then takes up the question whether devotion is to be considered as a separate *Rasa* or *Bhava* as it is known in the works on poetics. He explains the theory of *Rasa*. Incidentally he refers to the views of Bhatta Sollata, Sri Shamku, and Abhinava Gupta and others and differing from them, says that as devotion has its own permanent emotion of love peculiar to it, like other *Rasas* it should be recognised as *Bhakti Rasa*. This is expressed in the devotee's experience of God's love. Love is expressed variously assuming different names as the parental love, the filial love, the fraternal love, the conjugal love, etc. God's love can be experienced in any of the above forms which belong to devotion. Love for God

should pass under the name of Bhakti Rasa and that between worldly lovers as Shringara. Yogi Gopeshvara however, says that really speaking love for God does not differ from Shrinagara Rasa. It is the real Shringara, the love for worldly persons is Rasa only in name. Love for God is a spontaneous emotion arising in the hearts of the devotee experiencing God's love. The devotee seeks and obtains God's love by his love for God.

In the third section he proves by innumerable quotations from the Upanishadas, the Gita, the Brahma Sutras and the Puranas—chiefly the Bhagavata that devotion is the best of means. Sacrifice, knowledge, worship, austerity, mental discipline, fasts etc. mentioned in the scriptures are no doubt good for specific purposes, but are useless for enjoyment of God's love—which is the goal of a devotee.

The following references support this statement, by revealing important features of devotion.

Sarvatmabhava—Mundaka Upanishad 3-2-3-

Bhakti Superior to Moksha—J.U. 2-1

Immunity from sins to a devotee. M.U. 2-2-9 & C. V. 5-24-3

Enjoyment of God's love..T.U. 2-1

Grace of God M.U. 3-2-8, K.M. 1-2-20and 1-2-22, S.U.3-20

Revelation of God to the devotee...

The last section is devoted to the delineation of the fruit of devotion. It is not Moksha or heavenly or any other kind of happiness. Since it is not a means but an end, it seeks by its own love the love of God which comes to him in God's Grace. It is reciprocal. God receives the soul's love and gives His own to it. All the desires of the soul in enjoyment of God's love are fulfilled when the love of the devotee reaches the stage of extreme suffering, pangs of separation from God. In that extreme state, God meets the soul and bestows His grace on it, so that it can remain with God and participate in His bliss.

Atmavada is a work of highly polemical character—written by Yogi Gopeshvaraji, well known as author of the Rashmi commentary on the Anu Bhashya. As it discusses various theories on God, it should be strictly speaking entitled as Ishvara—Vada. Some

religions believe in the existence of God and some like Buddhism and Jainism, belonging to the non-Vedic groups of Indian Philosophy, Charvaka, a materialist do not. Charvaka admits the existence of four elements—earth, water, air and fire only and rejects soul, God, and life hereafter. Buddhism rejects God but characterises ultimate reality as Sunya and subsequently as Vijnana or consciousness. Among the founders of the Darshana systems, the Samkhya rejects God and accepts Prakriti as a material and an efficient cause of the world. Patanjali accepts God only for meditation purpose but not as the creator, preserver or the destroyer of this world. To him a special God is Purusha who does not reward or punish the souls or cannot grant liberation. The God of Patanjali is omniscient, omnipotent, and omnipresent. He is perfection incarnate and purest knowledge. God is admitted in his system as a practical necessity for concentration. The Vaisheshika system believes in God, only as an efficient cause of the world, the material cause being atoms. The God in this system is simply a supervisor of the world-order. He is not independent master of His Will. It is the Adrishta which has God under its influence. The Nyaya system agrees with the Vaisheshikas. In this system God is one of the souls—a super soul. Udayana has proved the existence of God by the following arguments:

1. The world being an effect, it must have an efficient cause and it must be intelligent. It is God.
2. Unless the atoms are moved by any agent, they cannot themselves combine into the making of the world. God is this agent.
3. The world is to be sustained and destroyed by an intelligent Agent. The *Agent* which is unintelligent cannot sustain or destroy the world. The intelligent Agent is God.
4. The Veda testifies to the existence of God.
5. God is needed to supervise the moral order and for rewarding and punishing for the works of men.

The author of Purva mimansa has no need of God. The purpose of God is served by Karma. Badarayana accepts in toto the Upanishadic conception of God which is designated as Brahman, Atman, Bhuman etc. and who is both Nirakara and Sakara.

Shankara differentiates Nirakara Brahman from Sakara, who is the cause of the world. This God is not the supreme Reality which has nothing to do with the creation of the world. The Supreme Reality, according to Shankara is knowledge. Ramanuja accepts only one Brahman as Nirakar and Sakara, and as a material as well as efficient cause of the world and the souls, which are God's attributes. Vallabha agrees with Ramanuja but differs from him in asserting that the world and the souls represent the existence and consciousness aspects of God. God according to him is impersonal and personal. As Akshara he is impersonal and as Purushottama is personal. Purushottama is described as Sat-Chit-Ananda. He uses Krishna for Purushottama, that for supreme God is suggested from the Brahmanand Valli of T.U., the Gopal Tapini Upanishad, the Gita, the Vishnu Purana, the Brahma Vaivarta Purana and the Bhagavata Purana. The word "Krishna" is explained etymologically to represent two ideas—one of Existence in the root—"Kriśh" and Bliss in "Na". The combined meaning of it implies that Krishna is the repository of eternal Existence and Bliss. "Sadananda" can also be used for Krishna. God as Krishna is Perfect Bliss or Rasa according to T.U. In other words, Vallabha's concept of God expresses—Truth, knowledge or goodness and Beauty or Joy or Love—of the three the last one is predominant in His nature. Yogi Gopeshwara rejects the views of other writers.

He says that the logical methods adopted by other schools to prove the existence of God by proofs—such as perception, inference etc., are not satisfactory. Knowledge of God should be derived from the holy scriptures—the Vedas, the Gita, the B.S. and the Bhagavata not by one's efforts but by the grace of God. The efforts of other schools of thought are admirable but lack sincerity, as their arguments are not solely based on the Upanishadas. They have endeavoured to prove the existence of God in their own way, absolutely by inference.

Prameya Ratnamaya (The Ocean of the gems of Prameya—Knowledge): This is a small treatise by Balkrishna Bhatta, limited to a few important topics of the philosophy and Religion of the Vallabha School. It is an independent work in the form of an Epitome or Guide, touching only essential points. The matter

is treated under seven heads which are knowables or Prameya (1) relating to the world (2) nature of the soul (3) Nature of God (4) Pushti Bhakti—Devotion of the type of love (5) Qualifications needed for eligibility of the souls for the path of Pushti (6) Sarvatmabhava or Realisation of God in all forms and (7) fruit of the Pushti devotion. He is more interested in religion rather than in the Philosophy of the Vallabha School. The world is the physical aspect of God, the spiritual being Akshara and transcendental or Divine-Krishna. The world is real because it is manifested by God from His being aspect for His *Lila* through the instrumentality of His power called Maya which is subject to God's will. The souls are principally of three kinds (1) the Divine (2) the human and (3) the demonic. The human souls who seek worldly happiness are Pravaha souls. The Divine are (a) The Pushti who solely depend upon God's grace by their love of God, and (b) The Maryada are those whose goal is liberation by the scriptural means of knowledge and devotion. The Pushti souls are of four categories (1) Shuddha Pushti. (2) Pushti Pushti (3) Maryada Pushti (4) and Pravaha Pushti, according to their mental inclinations. Although they love God, Pravaha Pushti souls' aspirations for worldly status are not removed. The Maryada souls of the Pushti type make scriptures their sole guides in the matter of worldly dealings and spiritual life. The Pushti Pushti and Shuddha Pushti souls have nothing to do with the world or the scriptures. They live only for God's love. They know, none but God, and love none but God.

The author recognises God in four forms (1) As Purushottama or Krishna in His Bliss or Love form (2) As Akshara—attainable by knowledge (3) as the abode of God attainable by devotion and (4) As Antaryamin-Dweller in the heart of each man. The goal of the highest souls must be enjoyment of God's love in His Bliss or Love form. It is not to be got by one's efforts, but by God's grace which follows in the wake of complete surrender to God and realisation of God everywhere.

BHASHYA LITERATURE ON THE UPANISHADS

Vallabhacharya has not written any Bhashya on any of the Upanishadas, as Shamkaracharya has, but some learned scholars of his school have tried their pens on select Upanishadas. Their

main object is to derive principles of the Suddhadvaita philosophy from these works. This sort of activity was started by Purushottamaji by his commentary on the M.U. In this work, he refutes Gaudapdaacharya's (*Ajat Vada*) theory of non-origination, which negatively means that the world being only an appearance is in fact never created and positively it means that the Absolute being self existent is never created. This is nothing but Shunya-vada (Theory of Voidness) of the Bauddhas. Gaudapada believed that it was taught by the M.U. But Purushottamaji proves that the claim of Gaudapada does not stand. Shamkara who under Gaudapada's influence preached the theory of illusion, has failed to understand the real meaning of this Upanishad. The Upanishad teaches Brahma Vada theory of Brahman being a material and efficient cause of the world. He further gives his opinion that Maya (Illusion) has no basis so far this Upanishad is concerned.

Jaya Gopala Bhatta's Bhashya on T.U. is another attempt to establish the Bliss (Ananda) Form or Love (Rasa) form of God which is the Highest form, also known as Para Brahman. Compared with this the unmanifest or impersonal Akshara is inferior. This Upanishad is the basis of the Shuddhadvaita conception of God in Love or Bliss form, represented in the Bhagavata as Krishna. In this Upanishad, stress is laid for the first time on the bliss aspect of God. It refers to five forms of God—physical (Annamaya) Vital (Pranamaya) mental (Manomaya) spiritual (Vijnanmaya) and Ananadamaya. Shamkara and Bhamati describe these as sheaths but Jaya Gopal on the authority of Vallabha's Bhashya on Ananadmayadhikaran in the Brahma Sutras, describes first four as Vibhuties—special forms of God, revealing some excellent qualities predominantly. The last form Anandmaya and Anand are one. No doubt the terminal 'Maya' is added to 'Anand' but it does not mean 'made of Ananda', it rather conveys the sense of fullness. It is Supreme God, superior to Akshara or Brahman and is Perfect Love realised only by love for God.

Goswami Aniruddhacharya of Nadiad has made an excellent attempt in his Bhashya on Gopal Tapini Upanishad to establish that the concept of Krishna is as old as the Upanishadas. It is not an invention of the Acharyas of later times. His Bhashya on Narayan Upanishad gives answer to those who oppose devotion,

saying that it is not taught in the Upanishadas. This Upanishad declares single minded devotion as the best means for God-realisation.

Balkrishna Shastri's Mansvini commentary on Kenopanishad, gives valuable information about some important principles of Shuddhadvaita indicated in this Upanishad. He divides the subject of the Upanishadas into four sections—Pramana, Prameya, Sadhana and Fala. In the first section, supremacy of devotion is established, in the second it is established that God alone is knowledge, in the third it is asserted that work, knowledge and other means are not completely flawless, but only devotion is flawless. In the last section, it is propounded that the goal of devotion is realisation of God. Thus, the author in this work has made a creditable effort in deducing the principles of Shuddhadvaita philosophy from this Upanishad. Mukhia Gokuldasji has also written a commentary on this Upanishad.

T.U. has five commentators—Balkrishna Shastri, Balbhadra Sharma, Mohanlal Shastri, Kanthamani Sharma and Sabal Kishora Chaturvedi. They have been all written with the zeal of propounding Shuddhadvaita God's omnipresence. His being a substratum of opposite qualities, His dual aspects as qualified and non-qualified, importance of Vedic action and knowledge, and need of their co-ordination for devotion to God, condemnation of Vidya and Avidya as obstacles to the realisation of God, sense of belonging to God which makes Dedication and submission to God imperative,—these are some of the doctrines touched in this Upanishad.

Pandit Ramanatha's Bhashya on the Chhandogya, though incomplete, is a good attempt. It discovers the bliss-form of God from Bhuman which is used there for Brahman. Prof. G. H. Bhatta has explained the Kathopanishad as a brief for Brahma Vada and Pushti Bhakti. Dr. M. P. Mody's work on the Manduka is an admirable attempt, interpreting it in the light of Shuddhadvaita.

Vedanta Chintamani is by Pandit Gattulala written in verse form. It covers up almost all the topics of Shuddhadvaita. It was suggested to him on reading Panchadashi of Vidyananya Swami. It is divided into 15 chapters, each dealing with a particular topic.

It is based on the Anu Bhashya, T.D.N. of Vallabhacharya, Vidvan Mandana of Vitthalesha and Shuddhadvaita Martanda of Gir-dharaji. Its main object is to put in easy form, the teachings of Shuddhadvaita within the reach of ordinary readers. It touches all the main principles and yet is a gist of that philosophy. The following analysis will give a general idea about its contents.

- Ch. I Criticism of materialists and atheists and establishment of the existence of God by several proofs.
- II Discussion of various kinds of proofs for the knowledge of God and recognition of the scriptures alone in the Shuddhadvaita School. The Scriptures include only the Vedas, the Gita the Brahm Sutras and the Bhagavata and also the Smrutis and Puranas as well as epics like Ramayana and also Jaimini's Bhashya, if they support the above named scriptures.
- III God's manifestation as world and the souls from His Being and consciousness aspects and His immanence as well as transcendence and oneness in these diverse forms.
- IV Refutation of the illusionist teaching of the world and establishment of its reality.
- V God's powers of manifestation and non-manifestation. The world as not a product or origination but manifestation of God from His being part.
- VI Refutation of the *Vikrit Parinamavada*-theory of the world as a modification from Prakriti, admitted by the Samkhyas, and propounding of *Avikrita Parinama Vada*—the theory of change as the world from Brahman without modification illustrated with examples.
- VII Emanation of the souls from Brahman and their worldly bondage due to superimpositions on account of the impact of nescience.
- VIII-IX Characteristics of the souls and their difference from *Antaryamin*, and refutation of the theory that the soul is a reflection of Brahman into nescience, and relations of the soul to God.

- X Promulgation of Brahman's being qualified as well as non-qualified. One God is in both the aspects—positively and negatively viewed—the positive view asserting God's divine qualities, and the negative view denying worldly qualities.
- XI-XII Examination of Ramanuja's Vishishtadvaita and refutation of the Shaiva and Shakta theories.
- XIII Exposition of Shuddhadvaita principles Re: the world, Akshara, Antaryamin and their differences from Purushottama—the Supreme God.
- XIV Discrimination between Prakriti and Purusha and description of Akshara.
- XV Nature of liberation and supremacy of Pushti Bhakti—Devotion of the type of love—for attainment of Supreme God, and enjoyment of His Bliss.

Pandit Gattulala had a profil pen which gave him a reputation of a scholar of the first order and a renowned author. His Shuddhadvaita Chandrodaya and some commentaries on the Upanishadas and notes on the Anu Bhashya and the Tattva Dipa Nibandha were highly appreciated by his contemporaries in the literary circles. But his monumental work on the Shuddhadvaita Philosophy is his commentary Maruta Shakti (Power of the wind on the Prabhanjan by Goswami Shri Kanaiyalal Maharaja) designed as a reply to the work entitled Sahasraksha by one Sadananda who wrote it with a view to criticising the two most authentic works of the Shuddhadvaita School—(1) Vidvan Mandana and (2) Shuddhadvaita Martanda. Gattulala's Maruta Shakti is his unique contribution to the Shuddhadvaita philosophy in the 20th century, after Purushottamaji. It is a vindication of that philosophy, which in his days, was subjected to severest criticism by the advocates of Shamkara's Mayavada.

The Vallabha School did not rest contented with merely oral instruction through regular religious discourses by the Acharyas, and the scholars, but put their teachings in systematic writings, which activities extended over a period of more than four hundred years. The body of literature produced by the combined efforts of these Acharyas and the scholars, is so large, well-rounded and symmetrical in each part integrated with others so as to give

only the impression of the unity of its thought regarding God, both in in quality and quantity, that, it is strong enough to triumph over the ravages of time. Its gem-like truths are most precious of purest ray serene for they are discovered from the ocean of the Vedas and as such will retain their lustre as long as the Vedas will exist. To a dispassionate student of the Indian philosophy and Religion, Vallabhacharya's philosophy and religion will appeal most in understanding the heart of the Hindu Philosophy and Religion. Although all his works are par excellence in their super teaching *Anu Bhaskya* and the *subodhini* commentary on the Bhagavata constitute land marks of the epoch of the renaissance of the Hindu Philosophy and Religion. They are like beacon lights to the shipwrecked sojourners of the ocean—mundane existence, full of trouble, stress and storm. In short, they have health restoring virtue and as such can be trusted for all the time by the spiritual aspirants as having potentiality in fighting shy of the cankerous disease of materialism and atheism, and healing the wounds of life and in pointing to the glory of God.

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